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# THE MISSIONARY SURVEY

Wade C. Smith, Editor.

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# The Missionary Survey's Campaign For 50,000 Subscribers

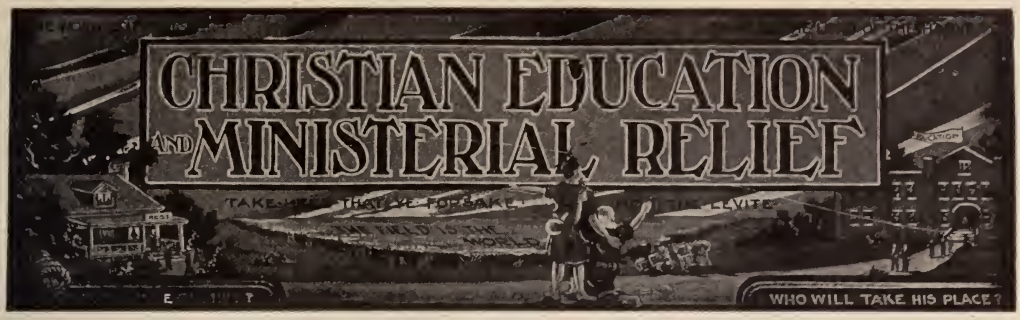
## The Goal A Subscriber in Every Presbyterian Home. Is there One in Your Home?

If you saw *Onward*, issue of November 9, perhaps you read an account of Jack's experience climbing Pike's Peak in October. That was a rare time for Jack. It was like taking the chain off a bird dog and letting him race over the field of sedge grass, at the opening of the hunting season. Jack has been a long time glued to that 26,000 mark on the circulation pole. He has wanted so much to "go up higher." So, just to see if he had top-reaching quality, he was allowed to try Pike's Peak—that being, of its kind, a fair test. Well, he went up like a shot; up, up, up with his flag, until he planted it on the very top. The picture shows how satisfied he looked when he got there.

And this is why. He is thinking how it would be thus to plant that flag at the top of the 50,000 pole on this page some fine day! And not only of himself is he thinking, but of hundreds, perhaps thousands, of SURVEY friends who would rejoice with him in such a happy achievement!

That very thing can happen, if the whole field is earnestly canvassed for subscriptions. This has been done only in spots. Thousands of homes are yet without THE SURVEY—just because they have not been "sufficiently urged" to subscribe. Dear friends, please each one of you look about and see if you cannot increase the circulation of this magazine in your congregation. Let us speed the day when we can see Jack "on top" sure enough.

THE HONOR ROLL. Gulf, N. C., mounts the Honor Roll this month and by that act moves the Old North State from 46 in the percentage column, up past Texas and Virginia to 49, alongside of Kentucky. Florida still leads with 137 points. It only takes an average of one subscriber to every five members to put your church on the Honor Roll.




Address All Communications Relating to this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

# A
# *Great Opportunity*

One of the business men of our Church offers to add fifty cents to every dollar contributed in 1916 to the Endowment Fund of Ministerial Relief until he has added $68,000 to this Fund.

**Up to November 2d $56,271.25 had been received, leaving $79,728.75 still to be raised.**

With a strong pull all together we can easily land the whole amount by December 31.

What will you give?

What will you do to arouse your Church, Sunday School and Societies?

Every cent of interest from this invested fund will go to assist the enfeebled ministers and the needy widows and orphans of the deceased ministers of the Presbyterian Church.

Their need is real and great.

Their claim is just.

Don't leave it to others—

Others may leave it to you.

Send your remittance at once to—

MR. JOHN STITES, TREASURER,
*Fifth and Market Sts., Louisville, Ky.*

# TO THE BOYS AND GIRLS OF THE SOUTHERN PRESBYTERIAN CHURCH.

By MARGARET LANE.

MANY years ago, when it was seen that our missionaries in Africa greatly needed a boat of their own to travel up and down the Congo, some one suggested, "Tell the children; they will give the money." And they did. The offerings came pouring in and the boat was built. And again when the first boat was lost, the boys and girls of the Church came to her help a second time and gave the money for a larger and better boat.

Now there comes another call to you from the Church, one more important than the Congo Boat, because it lies at the foundation of all our work; for if we leave the old soldiers of God, who have lost their health on the firing line, or the families of those who have fallen in the fight, to poverty and suffering, we must expect Christ to say to us: "Inasmuch as ye did it not to one of the least of these ye did it not to Me."

In answer to the appeals sent out to the Church, more than one-third of the $1,000,000 asked for as an Endowment Fund of Ministerial Relief has been raised. Now we are on the "home stretch" for the other two-thirds and we want your help.

This money is to be used to help the "old soldiers" and their families, those ministers of our Church who have given themselves, body, mind, soul and spirit to the service, and now when old age and sickness have come upon them so that they cannot work any more, find themselves helpless and destitute, without money to give their wives and little children even the bare comforts of life.

The money is coming in, but most of it comes from the grown people, and the Church feels that you ought to have a share in it. For, you see, in these families of the old ministers who are either too feeble to preach any longer, or who have died, there are 64 children under fourteen years of age. Don't you think that these children belong to the boys and girls of the Southern Presbyterian Church?

Now, as to the way you can help. Already most of you have remembered that Christmas is coming. Would it not be a beautiful thing for you to make a *birthday gift* to Him whose birthday Christmas is, by raising the money to take care of these children of His faithful servants? And would not this remembrance of His needy ones please the Christ Who took a little child in His arms and said, "Whoso shall receive one such little child in My name, receiveth Me." Only remember that you need not wait for December. You can make this birthday gift now or any day in the year, so do not delay but go to work now and gather your money and send it in for your birthday gift to Christ. Then ask your fathers and mothers to help by sending a gift in memory of the little brothers and sisters who have already gone home to God, and who spend their days in Heaven. The third Sabbath in September had been set aside by our General Assembly for this offering and we hope that then or at some other time, each boy and girl in our Sunday schools has or will bring their gifts for the old ministers and for the little children whose fathers have gone home to Heaven.

There is an old story of a ship that was wrecked off the coast of England. The people of the village gathered on the shore and watched the waves beating on the vessel. At last after many attempts, the crew managed to shoot a line to the men standing on the shore. They caught and held it, young and old, and began to pull. They tugged and worked with all their might, but the vessel did not move from the rocks where she was caught.

"Call the women!" some one cried, for the waves rose higher. And they came, the mothers putting down their work, old women hobbling on their sticks, young women hurrying to take a hand. Then they pulled together, putting all their hearts into their hands, but the ship only strained and creaked, but did not move. "Call the children!" rose the cry; and they came, the boys with sturdy backs and brown, strong legs, the girls rosy cheeked and fleet of foot, and behind, the little ones hardly out of babyhood, but stretching eager hands to the rope. Then altogether they pulled, and suddenly a glad shout came from the ship, "She is moving!" At last she glided off the rocks and came into shore—pulled by the children's hands.

So the call comes to you! Your gifts and the gifts of the little ones now in Heaven will make a golden rope, that, with "a long pull and a strong pull and a pull altogether," will bring this ship of help for the old soldiers and their children into the harbor.

One of the Elders of our Church has offered to add one dollar for every two dollars given to the Endowment Fund until he has contributed $68,000 to the fund. When he made this offer the Endowment Fund was $332,000. His gift will make it $400,000, and the added gifts from others, $536,000.

Bring your money to the Sabbath school for this purpose or send to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

## PROGRAM FOR THE ENDOWMENT FUND OF MINISTERIAL RELIEF.

1 Hymn—"I Need Thee Every Hour." No. 492 in "Psalms and Hymns."
2. Bible Reading—Psalm 71.
3. Prayer.
4. Business—Announcements, etc.
5. Hymn—"One Sweetly Solemn Thought." No. 660.
6. Open Discussion of Ways and Means to Increase the Endowment Fund.
7. Original Paper on the Pension (Good material to be found in "Helpful Homiletic Hints" in the envelope.)
8. Story—Use either "Extraordinary Pensions," "Little Heart Stories about the Endowment Fund," or any of the Ministerial Relief leaflets."
9. Solo—"The Aged Minister's Prayer."
10. Prayer.
11. Hymn—"For All the Saints Who From Their Labors Rest." No. 614.

## SUGGESTIONS TO THE LEADER.

By MILDRED WELCH.

TO THE leader of the open mind and clear vision there is so much of living, thrilling interest in the world that it will be impossible for her to have a meeting "of a goodness so dull as to make virtue disreputable." Every daily paper is a challenge with its news of the world-wide kingdom of Christ and its far-flung battle line. The motto of the Boy Scouts, "Be Prepared," should be the watchword of all our woman's work. May we ask that you plan your meetings out to the last detail, that you begin at the hour named and close at its end; that you get through with all the business first so that the fine spiritual atmosphere of the meeting shall not be disturbed by confusion and interruptions? Study the gifts of your members. Ask the woman who read a paper before the Woman's Club to write one for the meeting; ask the singer to lend her sweet voice to the "Aged Minister's Prayer"; and give

the good reader one of the little stories and ask her to prepare it for the meeting. If it is handed to her as she comes into the room, one cannot expect to reap a quick harvest of inspiration, pathos, feeling.

Do any of the leaflets or stories touch some chord in your own heart? Then order them for each member of the society—they are yours for the asking. Get them into the homes and into the quiet hour by the fireside.

Are there men and women of wealth in your church? Give or mail them the leaflet, "Little Heart Stories About the Endowment Fund," and "Extraordinary Pensions." Our old ministers suffer, not because our people do not *care*, but because they do not *know*.

"Sow ye beside all waters—thou knowest not." And if, as you sow broadcast, you wing each seed with a prayer, some day all the western skies of life will be bright and your heart will rejoice in a golden harvest home.

## THE DIFFERENT WAYS WE TREAT THEM.

By MILDRED WELCH.

I WANT to tell you about two soldiers, one, a gray-haired Confederate veteran, the other a young soldier of the Southern Presbyterian Church. The veteran is growing old and feeble and it will not be long till he joins the men in gray who have "crossed over the river and rest in the shade of the trees;" the other soldier, the young minister, has already answered the roll-call in the happy land and laid down his armor in the prime of his manhood.

We call the Confederate soldier a hero where he lives, and when a stranger comes to town he is told this story. The veteran was a young fellow when he went into the war and he carried the colors of his regiment with pride and joy beating high in his heart. One day in the heat of battle his commander, General Forrest, not wishing to expose his men unnecessarily, said to him: "Give me the colors. I want to plant them there," and he pointed to the most dangerous position on the field. The young color-bearer drew himself up to his full height and said: "I will not give you the colors, but I will *take* them anywhere you say." "Plant them on the enemy's breastworks!" answered the General, and the color-bearer planted them where shot and shell were raining fire, and the blue and the gray falling side by side. When the men in gray saw their colors waving there they charged and in one impetuous rush carried the breastworks. And that is why we call him a hero! He does not need our money, but if he did, it would pour in, for not a man, woman or child but would feel it an honor to help the hero of that fight. As it is, in place of money we give him love, honor and the brave man's place in our hearts.

And the other, the young soldier of Jesus Christ! He was a poor boy, used to hard work, sorrow and trouble, without the good play-times of other boys. One day he heard the call of God for him to be a minister and he answered it. There were years of hard toil, struggling for an education, getting along with little money, shabby clothes and insufficient food. Then came six years as a minister in the mountains. Not in one gallant charge did the young soldier fight his battle, but through six hard years, going up and down the wild mountain caves, teaching little children, visiting the sick, comforting the dying. He had barely enough to live on and out of that little he gave to the wretched mountain people, while in all the commonplaces of their daily lives there shone the beautiful spirit of his sacrifice.

Then one day the young minister's strength gave way and when he lay sick he had not money enough to pay his

board. At last our Church for whom he had suffered so much, heard and sent help, but it came too late. A check for $40.00 was held before his eyes, already growing dim. He smiled gratefully, and said: "It will help," and almost at once answered the roll-call as a faithful soldier in the other world.

It never would have happened if we had only *known*, would it? But lest it should ever happen to any *other* soldier of the Cross, let us send our money at once to Mr. John Stites, Treasurer, Cor. Fifth and Market Streets, Louisville, Kentucky.

## HELP HONOR THE CLAIM OF OUR ENFEEBLED MINISTERS AND NEEDY WIDOWS AND ORPHANS OF OUR DEAD.

A GREAT opportunity has been presented to our church through the liberality of one of the Elders.

He proposes to give fifty cents for every dollar contributed to the Endowment Fund of Ministerial Relief during the year 1916 until he has added sixty-eight thousand dollars to this Fund.

The last General Assembly declared that the Endowment Fund of Ministerial Relief "should be regarded as an opportunity for special liberality rather than a part of the regular budget."

The Executive Committee is calling upon all of our pastors and sessions to set aside an early Sunday, as a day of special opportunity for every member of the church to have some part in this work.

A brief leaflet and pledge card, and a contribution envelope will be forwarded for the use of each individual in all the churches.

If we meet this offer, the Endowment Fund will be Five Hundred and Thirty-six Thousand Dollars.

Throughout all the coming years the interest from this invested fund will go to supply the needs of our enfeebled ministers who have spent their lives in self-denying service to Christ and our church, and to the needy widows and orphans of our ministers who have died.

When the Church ordains a man to the work of the ministry, she says to him, "You minister to us in spiritual things and we will provide for you and your family the material things of life."

The Apostle Paul says: "Even so hath the Lord ordained that they that preach the Gospel shall live of the Gospel."

You don't "pay the preacher." You have solemnly promised, by direct command of the Master, to provide an honorable and adequate livelihood for him while he is in active service, and separated from all the sources of earthly gain. When he becomes too old and infirm through disease to labor longer, the responsibility of the Church does not cease! We cannot turn him or his wife or little children out to die.

They may be forgotten when they are retired. God said to Israel when they were going in to the conquest of the land, "Take heed to thyself that thou forsake not the Levite as long as thou livest in the land."

For this reason the Church is erecting a permanent Endowment Fund of Ministerial Relief, the interest from which will supplement the annual offerings of the Church.

Help us *now* and as liberally as you can. A gift of one thousand dollars now adds $1,500 to the fund. Each dollar given adds $1.50.

Watch the church papers each week for report of the progress made.

HENRY H. SWEETS, *Secretary*,
JOHN STITES, *Treasurer*,
Louisville, Ky.

## CHURCH LEADERSHIP.

THE call for strong Christian men and women, trained for efficient leadership, was never louder than today.

In large measure these must come from the South and many of them from our Presbyterian homes.

Thousands of the flower of the nations of Europe are now beneath the sod and the end of the terrible, devastating war is not yet.

Colleges of the warring nations are closed, the Universities are deserted, and even the children and young ladies have been called away from their studies into unusual spheres of labor.

There is an increasing demand for ministers, missionaries, teachers and trained Christian men in the home, the Church and the State, and the whole wide world.

The call for thoroughly trained Christian women to lead their sisters at home and abroad as missionaries, teachers and home-makers grows more insistent.

The Executive Committee of Christian Education is the recruiting agency of the Church.

They are charged with the task of presenting the claims of Christ upon the lives of the boys and girls.

They are securing facts for the pastors and teachers to present and are publishing a series of leaflets on the ministry and mission service that are unsurpassed. These are being sent to thousands of the choice boys and girls of the Church.

The Church has established a "Fund of Education for the Ministry" to assist, by loans to be repaid either in money or in service to the Church, boys who have been accepted by the Presbyteries as Candidates for the ministry or by the Executive Committee of Missions as Medical Missionaries, and girls who are being trained at the Assembly's Training School or in some special work for the mission fields at home or abroad.

"The Student Loan Fund" has also been erected to assist boys and girls of approved character to secure a higher education in one of our own Presbyterian Colleges. The maximum amount of loan is one hundred dollars a year and if needed may be secured each year for the college course of four years. This loan must be promptly repaid in money. As soon as it is returned it goes to assist another worthy boy or girl.

When the Church ordains a man to the work of the Ministry she says to him: "You minister to us in *spiritual* things and we provide for you the *material* things." And the Apostle Paul says: "Even so hath the Lord ordained that they which preach the Gospel shall live of the Gospel."

When a man turns his back upon the sources of earthly gain and gives his life to the service of Christ we owe him a living and are under a sacred obligation to provide for him and his.

When he grows old in the service or is laid aside on account of sickness this obligation is not removed. To care for such our Church has its work of Ministerial Relief. Remittances are made each quarter to 75 infirm Presbyterian Ministers, 146 needy widows and 21 afflicted orphans. In these 242 homes of our Southern Presbyterian ministers are 64 fatherless children under 14 years of age.

The Church is now raising an Endowment Fund of Ministerial Relief of one million dollars. The interest from this invested fund together with the increased offerings of our people will enable us to care for these heroes of the Cross who have made themselves poor for the sake of Christ, in a manner and with a certainty never possible in the past, and thus remove "the one inglorious mark of our Church's history."

Time and again as Israel was entering upon her conquests of Canaan, God

said: "Take heed to thyself that thou forsake not the Levite as long as thou livest on the land."

"For God is not unrighteous to forget your work and labor of love which ye have showed toward His name, in that ye have ministered to the saints, and do minister." Heb. 6:10.

## LITERATURE ON MINISTERIAL RELIEF.

THE following leaflet literature on Ministerial Relief may be had free of cost on application to the Secretary, 122 South Fourth Avenue, Louisville, Kentucky:

Facts for Fuel.
The Old Minister.
Retired from Labor and Income.
Ministerial Relief.
The Foremost Claim.
Alabaster Boxes.
Some Reasons.
A Sacred Trust.
The Endowment Fund of Ministerial Relief.
Little Heart Stories about the Endowment Fund.
The Forgotten Man—Your Opportunity.
A Sound Investment.
Do You Want a Safe Investment?
Help Honor the Claim.
To the Boys and Girls of the Southern Presbyterian Church.
The Children's Crusade.
The Road of the Loving Heart.
Extraordinary Pensions.
The Mule and the Minister.
Give Away Your Medal.
The Different Ways We Treat Them.
The Aged Minister's Prayer.

## LITTLE HEART STORIES ABOUT THE ENDOWMENT FUND.

By MILDRED WELCH.

THE Endowment Fund of Ministerial Relief, it has a stately sound,—but rather solemn and remote, you think, nor in any way concerned with the joys and sorrows of our common lot. And yet, was there ever an Endowment Fund so full of what the reporters so eagerly seek, "stories of human interest?"

They are as a string of pearls, each pearl a gift, each gift a life, that gives its best nor asks the cost. We count them over as we thread them, one by one, each gift rose-hued with love and sacrifice.

From little Jim, who made his money picking cotton; from a young girl, lonely and ill in a hospital; gifts of Christmas money from the babies and their savings from little children in an Orphan's Home. Only twenty-four cents, but they came from a woman of seventy with an income of sixty dollars a year. And this: She was a widow and all her kindred dead, so she sent it, the silver cup her husband gave her. And this: The money came from a piece of needle-work, each stitch put in with love by an old lady in a Home. From a woman, who would not offer unto the Lord of that which cost her nothing, there came a dollar. Bedridden for twelve years, her right arm gone, she made the money lying on her back, hemstitching with her left hand.

One day there came a package of beautiful curly brown hair, touched here and there with gray, where toil and hardship had silvered it.

"I am a widow," she wrote, "and I work powerful hard, but it takes all I can make for the children. But I sure wants to give somethin' for the preachers' widows.

"Some folks told me curly hair was the fashion now. My hair is powerful curly so I send you that just as I had it cut, thinkin' it might bring some money if you sold it. Maybe the good

Lord will bless it as he did the widow's mites."

"She hath washed my feet with tears and wiped them with the hairs of her head."

There is the mother who gave the orator's medal won by her boy at Washington and Lee University—her boy dead now in the early promise of his ministry; and the young fellow who sent his gift out of a heavy heart because he had buried both his father and mother within a month.

And there are the Memorial Funds. There is one in memory of Angus Johnson, the sunny-hearted old minister of ninety-nine. Those who were at the General Assembly, when, with his wife, the snows of ninety-seven winters on his head, the old minister stood in the pulpit and sang of the home-land, will never forget it. Business, motions, committees, were forgotten. The older men broke down, the younger ones felt their eyes grow dim as the sweet and quavering voices fell on the stillness:

"When the evening shadows gather
And the long day's work is over,
When we reach the unknown country
Out beyond the setting sun,
After all the weary waiting
We shall know each other there."

There are other memorials too. Some are small; none are very large. Only a simple list of names, but behind each one a heartache for "the touch of a vanished hand and the sound of a voice that is still."

In memory of fathers and friends—of mother—only one mother in all the world, of a son, a young minister who died at thirty-one; of little ones, whose tiny graves, one might compass with the arms, yet large enough to cast a shadow across the world. Ah! me, the shadow of a grave across the landscape of your life.

They rest—and their names, not only on a stone in the grave-yard, but in lives made better by their presence, will be held in perpetual remembrance till the day break and the shadows flee away.

---

Remember the Endowment Fund while you are living and leave a remembrance of it and of you in your will when you are gone. Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

The legal title is "The Executive Committee of Christian Education and Ministerial Relief of the Presbyterian Church in the United States"—incorporated under the laws of the State of Kentucky.

Dear Dr. Sweets: Cleveland, N. C.

We are a little band of girls from five to twelve years of age, and have been reading about the fund for the old ministers in the Christian Observer. So we are sending you a check of one dollar for them. We have been saving our pennies for them and wish we had more to send, but hope to do better next time.

Your little friend,

ANNIE LOUISE THOMPSON,

President of the Junior Miriams.

# THE WOMAN'S AUXILIARY
## OF THE
## PRESBYTERIAN CHURCH IN THE U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, CORNER PEACHTREE AND TENTH STREETS, ATLANTA, GA.

# Christmas

*"For somehow not only for Christmas,*
*But all the long year through,*
*The joy that you give to others*
*Is the joy that comes back to you;*
*And the more you spend in blessing*
*The poor and the lonely and sad,*
*The more of your heart's possessing*
*Returns to make you glad."*

## A HAPPY CHRISTMAS TO YOU ALL.

AS A long-time fellow laborer in the organized work of our women, it is a pleasure to accept the gracious invitation of our Superintendent and the Editor of the Auxiliary department, Mrs. W. C. Winsborough, to send the customary December message to our loyal missionary women through their own department of the Missionary Survey.

An editor, like a housekeeper, enjoys an occasional visit in another home, even if it is no further away than next door. And a place in the Auxiliary Department is, for this editor, quite congenial and home-like, for did not the Home Mission Committee from the very moment of its adoption of the Monthly Topic plan, nine years ago, take a step forward in assigning to December the subject, "Woman's Work!" So whether this is a visit to a neighbor, dearly beloved; or to a daughter in the work, comely and prom-

ising; in any event, under such a hospitable missionary roof and in the warmth and glow of the yuletide log, we may talk intimately of some things of mutual concern.

And what can be of more immediate importance than the part that our Church and country may have in sending the chime of the Sabbath bells reverberating around this weary old world of ours, that the glad tidings of the Christ Child, and of God's wonderful love wherewith He loved us, may reach to earth's remotest bound.

In the face of such a glorious yet tremendous task, and at a time when the very earth is rocking in the throes of bloody war, of misunderstanding, and unrest, it gives us poise to know that our God, who rules in the circle of the heavens, has His dwelling place also upon the earth, and makes his habitation in the hearts of His trusting, obedient children.

How this thought steadies our purpose, gives zest to our service, and strength to our effort to bring under His dominion His weak gospel-needing children in our own and in all other lands.

The ways are many by which we can serve our King. Why not begin this Christmas to place Him first whose birth we celebrate? Have you thought of a Christmas gift to the four-fold causes of our Church? Are we not in danger of losing the religious significance of the day? Is it to us a holy time? Are the children taught so to regard it? Or is all the talk of family and social pleasures of "Santa Claus" and his bounty? Many no doubt would like to break away from the inane manner in which we have been observing this blessed time. I wonder what Christmas would be like if we planned first our gifts of love to our Lord—before friends, or family, or even children? A gift for the one purpose of opening blind eyes to the light of the heavenly Star; of unstopping deaf ears to the wondrous song of the Angels, of peace and good will!

And then the home. As precious as are our family ties, may we not be somewhat selfish in this respect at Christmas? There were in Bethlehem many homes filled with happy family groups, when, at the end of that journey of Mary and Joseph upon which earth and heaven waited expectant, "there was no room for them," even in the Inn; and the cattle had to be dispossessed to make a birthplace for the holy Child.

There are many lonely people in every community whose hearts might be made happy for a twelve-month by our loving hospitality at Christmas. Many thereby "have entertained angels unawares."

Recently, too, appeals have been made for the opening of homes to the thousands of foreign students in America—from Mexico, South America, Europe, and the Orient. Truly an opportunity to do foreign missionary work in our own homes. An Oriental student, after returning to his native land, said that the greatest blessing of his life in America was the opportunity it gave him to know the home life of the people. A cultured Chinese woman remarked to a missionary that, though she had Christian parents and received her early training in mission schools, yet her years of study in America would have made her an atheist had it not been for a Christian American woman who welcomed her to her heart and home.

Other opportunities will occur to you for bringing Christmas joy to hungry hearts—the sending of baskets to the poor, of boxes and gifts to our many Missions depending upon us for their Christmas joy. In numbers of places the "Community Christmas Tree" has brought real happiness, and preached a beautiful sermon of Christian love and thoughtfulness.

God calls us through these doors that he opens for service. May we enter in

with gladness, and through deeds of love for Him, hear echoing in our hearts anew the heavenly music of that angelic host which sang two thousand years ago, Glory to God in the highest; on earth peace, good will!

Yours in the fellowship of His Service,

BARBARA E. LAMBDIN,
*Literary Editor,*
Home Mission Department.

## A NOTABLE OCCASION IN WOMAN'S WORK.

A MOST delightful feature of the recent meeting of the Woman's Synodical Auxiliary of Va., was a reception tendered to that organization by the faculty and students of Union Theological Seminary of Richmond, Va.

Automobiles conveyed the delegates and guests to the beautiful Seminary grounds where the various buildings were inspected until the chapel was reached, where both hosts and guests were seated to hear the President of the Seminary, Dr. W. W. Moore, extend an inspiring address of welcome in behalf of the faculty and students.

A song and prayer for God's blessing on the work of the women of the church followed, after which Dr. Moore, with Mrs. S. D. Walton, President of the Synodical, led the way to the refectory, where the charming wives of the faculty awaited the guests, dispensing tea and wafers from dainty tea tables.

The cordial welcome from all, the genial presence of the faculty and students, the pleasant memories clustering round the classic halls, united in making the occasion one of rare delight.

## ADDRESS OF WELCOME BY REV. W. W. MOORE, D. D., TO THE VIRGINIA SYNODICAL AUXILIARY, WATTS CHAPEL, UNION THEOLOGICAL SEMINARY, OCTOBER 19, 1916.

WE ARE very glad, indeed, to welcome to the Seminary the members of the Virginia Synodical Auxiliary. From time to time on former occasions we have been honored with visits from various bodies connected with the great work which our branch of the Church is carrying on. Some years ago we had the pleasure of a visit here from the General Assembly, when it was holding its sessions in Richmond. A few years later the Synod of Virginia honored the institution in the same way. Still more recently on a very notable occasion it was our privilege to entertain both the Synod of Virginia and the Synod of North Carolina at the same time on our grounds. The visits of all these great bodies gave us unqualified pleasure, and we extend to them a very hearty welcome. But to none of them did we extend a more cordial welcome than that which we give to you today. For we remember that you represent 9,000 Christian women in your local societies, and we know something of the great work you are doing for the cause of Christ.

We have noted with special gratification in recent years the marked increase in your efficiency. This, I think, is in great part a result of your more perfect organization. It has been said that in the last analysis the difference between a pile of pig iron lying beside

Partial View of Campus and some of the Buildings of Union Theological Seminary. Rev. W. W. Moore, D. D., President.

the railroad track and the locomotive rushing along the rails, drawing its great cargoes of passengers and produce, is *organization*. It would, perhaps, not be just to say that twenty-five years ago the working power of our Christian women was in the pig-iron state, for the women have always been a very important factor in the work of the Church. But it is certainly right to say that now it is in the locomotive state. It is well organized and it is remarkably efficient.

No reports of the work of women's societies were made to the General Assembly until eleven years ago. It was the Assembly of 1904, which, in response to an overture appointed a Standing Committee on Women's Societies and ordered blanks printed to show from year to year what they were doing. The first report was made to the Assembly of 1905, and that report was a revelation to the Supreme Court of our Church. It showed that there were then 1,167 societies with a membership of 26,308, and that the total amount of their contributions to all causes was $130,926. The report called forth from the surprised and pleased Assembly the following statement: "This splendid exhibit from an element which until recent years was considered by our Church a latent force, gives us cause for thanksgiving to the Great Head of the Church for what our eyes see and for what our ears hear today. The house is filled with the odor of the ointment." That was in 1905. What progress has been made during the eleven years that have elapsed since? I wish to call the special attention of the Seminary students—nearly a hundred of whom are here present, and who, as prospective ministers are deeply concerned in knowing the value of this arm of the service—I wish to call their special attention to the remarkable growth in the number and work of the women's societies in this brief period. In 1905, as we have seen, there were 1,167 societies, now there are 2,678, more than twice as many. In 1905 the membership was 26,308, now it is 70,444, nearly three times as many. In 1905 the amount contributed to all causes was $130,926, the amount contributed last year was $439,973, more than three times as much. This is a magnificent showing, and the Seminary feels honored by the presence in our halls of the representatives of this great movement in the Synod of Virginia.

Your work touches and lifts as with a mighty lever all departments of the Church's activities—Foreign Missions, Home Missions, Sunday School Extension, Young People's Work, Christian Education, and all the rest.

Take for instance Foreign Missions. I have very frequent occasion to use those two words which designate the vast enterprise assigned to us in the great commission, but now I never use them without thinking with a thankful and uplifted heart of the fact that the Virginia Synodical Auxiliary, which has all along taken a leading part in the larger and better organization of your work, has again set the pace for all other auxiliaries in undertaking to raise for foreign missions this year $50,000, that is, more than twice as much as they have ever contributed in

any former year. When we see how you are carrying out William Carey's injunction: "Attempt great things for God; expect great things from God," we are full of admiration for your courage and faith, and are braced and inspired to a larger activity in the portion of the work assigned to us. It will interest you in this connection to know that this seminary, by the grace of God, enjoys the unique distinction of having trained about one-half of all the missionaries that our branch of the Church has sent to foreign lands.

There are also many other ties between our work and yours. Many of your ministers, for example, constitute such ties. You represent mostly the churches in the Synod of Virginia. Many of these churches have as pastors able, earnest and efficient men who have been trained for their work in other well-organized and well-taught schools of theology, but naturally most of your ministers have come from this institution. There are 258 ministers in the Synod of Virginia; of this number 208 received their training at Union Seminary. You are, therefore, not unaware of the character of our product and not indifferent to your obligation to this venerable institution. Indeed, many of your local societies have been among our best friends and most efficient helpers. There are 60 memorial rooms in these buildings. Many of them have been furnished and are maintained by women's societies to the great relief and comfort of the students and to the great encouragement and advancement of the Seminary's work. Besides, I notice that last year the women's societies throughout the Assembly contributed to Christian Education $13,974 and to Schools and Colleges $12,061. This seminary and all our sister seminaries were in some measure beneficiaries of these contributions.

But if I were to undertake to recite here all the good work of our Christian women for the cause of Ministerial Education, I should have to continue these remarks to inordinate length, for that is a long story and one on which we like to dwell, as well as one which moves us to ever fresh gratitude. But it has been distinctly understood that I am not to make an address on this occasion. I shall, therefore, close abruptly. I wish only to say on behalf of the faculty and students that we feel much honored by your visit. We wish you to spend the time on our grounds not in listening to formal addresses, but in enjoying with us a happy, social afternoon. Therefore, after you have inspected our other buildings, you are requested to meet the ladies connected with the Seminary and the Training School and the students of the two institutions in the Mayo Reception Room in Richmond Hall, to drink tea with us there, and to make yourselves perfectly at home in this institution which is so deeply indebted to your intelligent and active interest.

## THESE WOMEN'S MISSIONARY MEETINGS— DO THEY PAY?

By Eva Hall Whitaker.

THIS is a question in many minds just now as the Women are lining up into the Presbyterials, and Synodicals with their stated annual meeting. The cry is going up: "Too much money spent on these meetings; it should be put in the Missionary treasury."

In the first place, do organizations of any kind pay?

In the business world they have an increasing number of organizations as into the Trusts, Corporations, into Associations, and Conventions. The Labor Union with their annual Labor Day—a National holiday—shows some-

thing of the power of organization, and the benefits to be derived by the members thereof. They stand as one man for the rights of every member, the world knows how well they succeed in getting their demands, too.

The Pressmen, and the Electric men, the Traveling men and the Tinners, all down the line in the business world, in numbers too numerous to try to mention here, you find these organizations, with their annual meetings which costs them thousands of dollars. Does it pay with them? Evidently it does or they would discontinue the enormous expense. Their success depends on organization, and they know it, hence stand for these meetings.

Then how about the religious world? Since the time of Peter, and Paul and James and the Jerusalem Council or Assembly, the Church has found it wise and necessary to have stated meetings to plan and pray over the work. Hence today we find that much time and thousands and thousands of dollars are spent annually in attending these Associations, Conferences, Conventions. In our own dear church annually we have one General Assembly; in each State the Synod meets and twice annually each Presbytery meets. Do we suppose for one moment that this time and money is to be called "wasted."

By no means is this true; but known to be a wise and necessary investment for the advancement of the kingdom of Christ in the world.

Look at the wonderful results from the Students' Volunteer Movement. In the twenty-five years they have sent out something like 5,000 missionaries. How? By the education, inspiration and prayers of the great Student Volunteer Conventions.

See the results in our own church since the Laymen's Movement was organized in 1907. Look at the wonderful increase of interest, of men and money! Why is this? Thousands and thousands of dollars. Much money and the time of many men spent in arranging and attending these meetings. All for what? To try to get professed followers of Christ to see their duty and privilege and enter upon it before it is eternally too late.

In view of the fact, then, that organizations and meetings pay both in the business as well as in the religious world, why should the cry of "waste! waste of time and money," be heard in many places? It is a question, too, which in many places is materially hindering the cause of Missions. Some women are holding back from this organized work saying, "they do not believe in it," notwithstanding the fact that the plan is approved and heartily recommended by the Presbyteries, the Synods and the General Assembly throughout the Church. The wise and experienced leaders at the head of our church affairs are in a position to know the best plan; would it not then be the part of wisdom on the part of the women to fall in line "by faith" just *knowing* the plan all right?

It is declared to be true that the sin of the Church today is covetousness and the figures of the Church Boards go to prove this true.

We covet the money God has given them the power to make; covet, yea, even keep and use as our own, not even paying the tithe debt we owe Him. We seem to forget we "are not our own, but bought with a price, even the precious blood of Jesus" and go on year by year, coveting, yea even robbing God of His own—the powers of head and heart He has given us. We use these for our own selfish ease and pleasure. Then to this prevailing spirit of Covetousness we can trace the lack of men and money needed to carry forward the Lord's work today.

To the same cause can we not also trace the lack of spiritual power in the Church today? So much is in our church papers about this lost old-time Holy Ghost power, which characterized the Church of old. That it is lost to the majority of the twentieth century

churches is evidenced by the fact of the few who are brought to repentance in a whole year's preaching by thousands of preachers and workers.

It is evidenced also by the fact that the people who profess His name, seem willing to entrust their souls only to His keeping, reserving themselves and their substance as their *very own;* not presenting ourselves "a living sacrifice, wholly acceptable unto God, which is our reasonable service. "Be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable and perfect will of God." Again: "Come out from among them and be ye separate, saith the Lord of Hosts." This done in any church or life and you find God's will and way their chief pleasure. They hold all they have and are as a sacred trust from God to be used for His glory in the advancement of His kingdom at home and wherever there is a lost soul.

There are more than a thousand churches in the Assembly which give nothing to Foreign Missions. Many hundreds who give absolutely nothing to any of the Assembly causes—all they have and are they spend on themselves, right at home. They turn a deaf ear to the world which sits "in darkness and the shadow of death," saying among themselves we are too few and weak to spare even a few crumbs of the "Bread of Life" for others. "There is that scattereth, and yet increaseth, there is that withholdeth more than is meant and it tendeth to poverty."

History proves the non-missionary church is a dying—even a dead church.

The more thoroughly we are organized, and the more meetings we have, the more has been the increase in contributions. The subject of tithing is being freely taught and urged upon our members as the solution of every financial problem in the church today.

Dear Women of the Southern Presbyterian Church, let us reason together —and more—pray together that those who name the name of Jesus may now, *even now*, make a whole-hearted surrender of all to Jesus for service. Then we can meet and plan and pray together for the coming of His kingdom.

Those who attend these meetings appreciate their true value, and realize that education means inspiration with a vision for greater service. It is the ones who never go who declare against the "Waste" of so much money.

If the preachers and people were on God's altar—wholly surrendered for service—wholly separated from worldliness—then all the time and money now spent trying to get people to meet their obligations, could be spent winning a lost world. Soon then Jesus would "see of the travail of His soul and be satisfied."

Any plan which helps to do this, *pays.* The Women's organizations are helping by an increase of knowledge, by increase of prayer, an increase of workers and an increase of gifts.

Through these Missionary meetings many are awakened to their duty. They are brought to surrender *all* to God, and His name is glorified in and through them and their children.

How do we find the women as to definite interest in Missions? Only about 20 or 25 per cent. of our women belong to the missionary societies. Of this small percentage the presidents can testify that only a small per cent. are active in Knowing, Praying, Giving and Going, to obey Christ.

In view of this wide-spread indifference among the men and women of our Church, and in view also of the great responsibility which rests upon the General Assembly, thousands and thousands of dollars have to be spent annually to raise the money to carry on the work on a small scale; having to say *no* to many a pitiful call, for lack of money, and sometimes for lack of men also.

Dear Women, let us—the 25 per cent. in the societies—join hands and heart in the approved plan and go to work in real earnest to try to arouse the other

75 per cent. of the women who are absolutely indifferent and in some cases violently opposing missions. We have a mighty task, but remember we have a great God, then ask great things of Him and expect great things from Him.

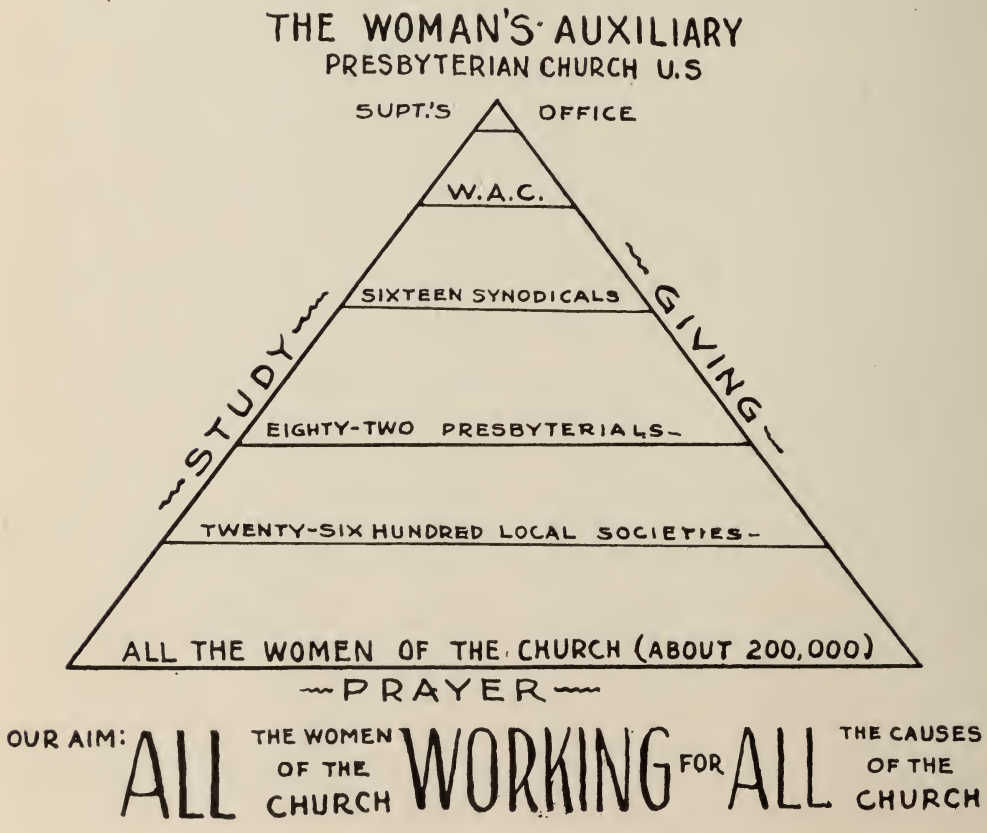
The souls of people should be our investment, and this will bring glory to the name of our dear Savior throughout an endless eternity.

This is the kind of investments for which the women's organizations plead today—invest yourself and substance—your *all*—in trying to win the lost to Jesus, you will find in time and through eternity the wisdom of this kind of investment. God says: "He that winneth souls is wise." Also "They that be wise shall shine as the brightness of the firmament; they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

Remember dear ones:
"He is counting on you—
On life, money and prayers;
And the day shall declare
If you let Him have ALL
In response to His call,
Or if He in that,
To your sorrow must say
I had counted on you,
But you failed me. What then?

O, the wonder and grace
To look Christ in the face
And not be ashamed!
And you gave what he claimed;
And you laid down your ALL
For His sake. At His call
He counted on you, and
You failed not, What then?

Jesus' message to these is: "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. 25:21.



# SOCIAL SERVICE—FACTORY MISSION WORK.

By MRS. L. M. JOHNSON.

What some of the Presbyterian Women of Richmond are doing in Factory Mission Work—and what Factory Mission Work is doing for them.

THIS work was formally organized June 1, 1915, by a group of women—two from each of the Presbyterian churches, whose desire was the betterment of conditions, spiritual and social, of the women and girls employed in our large manufacturing plants, particularly those whose limited abilities confine them to small salaries, cheap boarding houses and their attendant evils, or who have unpleasant home surroundings.

Services of a devotional character, telling of the Christ in song and in story are conducted by women leaders in about 22 manufacturing plants, reaching nearly 1,000 women and girls, many of whom are debarred from attending church services for lack of proper clothing; others for lack of time. Many of them having only Sunday to look after their household affairs.

These noonday meetings have indeed been a blessing bringing sunshine and cheer into lives that are darkened by hardship and toil.

They are made to realize that they too, can serve their Savior in their daily toil that—

"They may of Him partake;
Nothing can be so mean,
But with this tincture, 'For Thy sake,'
Will not grow bright and clean."
A servant with this clause
Makes drudgery divine,
Who sweeps the room as by Thy laws,
Makes that, and the action fine.

The proprietors themselves realize the uplifting influence of these services, many of them testifying to a greater degree of efficiency among their employees, and some have voluntarily made contributions to the support of the work.

Then there are the women who are strangers within our gates—coming to the city seeking employment.

A welcoming hand, and a word of encouragement is always ready for them.

They are put in touch with the pastors of the denominations of their choice, and proper boarding houses are procured for them.

The work is under the supervision of Miss Lucy Wheelwright, who has devoted the best years of her life to work of this character and who was the originator of this plan of Social Service.

The sick of the factory where noonday meetings are held are visited by her.

Doctors and hospital service are often procured.

The unemployed are very often helped to secure positions. The unfortunate and misguided are her peculiar care.

In this branch of the work God has used her in a most wonderful manner, giving her the power to win their confidence, instilling new hope and courage in those that are almost desperate by helping them to realize the Father's love and the Savior's sympathy. Young girls are also reached by her, she having had occasion to appeal to the Juvenile Court on several occasions for their protection.

She has organized a social club with a weekly meeting for social intercourse, recreation and games, and gymnasium work, conducted by one of the young ladies of our Training school.

The club rooms have been nicely furnished by ladies from the different Presbyterian churches, who have been coming and bringing delightful lunch-

Women Who Can Sing, Who Can Suffer, Who Can Love, Who Can Work and be Glad.

es, each church serving a month. Nurses and physicians have aided the work very much by short talks on Hygiene in simple terms.

Our pastors are always ready to serve.

The work has so greatly grown that the services of an assistant are very much needed.

Another striking phase of the work is the wonderful development of our women leaders.

Latent powers, both spiritual and mental that were dormant before, have asserted themselves. Some of them who undertook the work with fear and trembling, have developed into splendid leaders, for the responsiveness of the women and girls strengthens their faith.

They have found a different perspective of life in that their sympathies have broadened for these less fortunate sisters.

They have been brought to realize that toil and hardship do not necessarily rob women of the essentially womanly attributes, that they too have longings for service, have desires for the beautiful and refined things of life just as they.

## NEW PLAN FOR INTERESTING GIRLS IN BIBLE STUDY.

By Mrs. John C. Sligh.

THE Senior Miriams, numbering girls well along in the "teen age, and just budding into womanhood, were not developing that interest in the meetings which we had hoped would result. Finally the day came when only one girl was in attendance at the meeting, and it seemed that something radical must be done. The leader, a woman of determination and courage, decided to try something different.

She came to me and asked if I would give the Miriams some Bible Studies using sacred art to illustrate them. I remembered how much interest I had taken at the University in a two year course in Archæology and the history of painting. I also recalled how many of the great masterpieces were lying within the realm of sacred art.

The idea appealed to me and I promised to do the best I could. Se-

lecting such pictures as I thought would appeal to young people, I endeavored to bring out the underlying conception in the Artist's mind, showing that he received his inspiration from the Holy Scriptures and used this to bring the Bible Lesson into bold relief. The effect was gratifying. Vivid interest replaced dull listlessness. The attendance and membership increased. The girls would write papers on the pictures and the accompanying Bible Lessons, taking a great deal of pains with the work. Public social meetings were planned. Girls who were in danger of being carried away by worldly pleasures and losing the sense of the spirituality of religion, were made to appreciate the "beauty of liveliness."

My husband, who is a Presbyterian Minister, and who reads God's word in the Hebrew and Greek, has helped me with the Bible Lessons.

Some of our Presbyterial ladies asked me to give these lessons at a recent meeting of this body and afterwards at a meeting of the Synodical. At both gatherings the studies were enthusiastically endorsed, and requests made for their publication in book form, so that other organizations of young people might be able to use them.

The Plan is very simple, consisting of a short, practical study of each picture, accompanied by a setting forth of the Scripture Lesson. There are Bible pictures without number but only masterpieces, or the works of well known artists were used.

The lessons in the book correspond to the months of the school year. The subjects are arranged with reference to the seasons and important events in the lives of young people, such as, the Opening of School; the Harvest Time; Thanksgiving; Christmas; New Year; Easter, and Graduation. At these seasons the minds of young people are taken up by festivities, dress, and social enjoyment; but it is surprising how easily this very *pre-occupation* with things supposed to be unfavorable to the religious life can be utilized and turned to good account, and how enthusiastically they will seize upon a Bible Lesson illustrated by a masterpiece of Sacred Art. If any one questions this let them try it for themselves.

## DR. GRAY'S SYNTHETIC METHOD OF BIBLE STUDY,

Arranged from "Synthetic Bible Studies"

By MRS. J. F. FORSYTHE for Potosi Presby terial, Cape Girardeau, Mo., May 3, 1916.

"Open Thou my eyes that I may behold wondrous things out of Thy law.

Make me to understand the way of Thy precepts; so shall I talk of Thy wondrous works.

Teach me, O Lord, the way of Thy statutes; and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart.

I am Thy servant; give me understanding, that I may know Thy testimonies.

Deal with Thy servant according unto mercy, and teach me Thy statutes." Psalm 119:18, 27, 33, 34, 124, 125.

The Psalmist in these verses has voiced the longing which is deep in the heart of every Christian to know more of the Word of God. To many of us the Bible is a closed book, and this is largely because of our haphazard way of reading it. It is to encourage a more systematic and thorough study of the Bible as a whole that our President has asked me to present to you Dr. James M. Gray's

SYNTHETIC METHOD OF BIBLE STUDY.

"The word 'Synthesis' has the opposite meaning to 'Analysis.' When we analyze a subject we take it apart and consider it in its various elements, but when we synthesize it we put it together and consider it as a whole. Therefore, the Synthetic Study of the Bible is the study of the Bible as a whole, and as seen in its relation to the other books.

For this Synthetic Study of the Bible, Dr. Gray has given us five rules: The first is to read the Book or that part of it which you are studying each week. There can be no kind of Bible Study without this simple reading of the Book.

2nd. Read the Book or lesson *continuously*. By this is meant two things. In the first place, always read the lesson through at a

single sitting. Do not read part of it now and part of it some other time, but if it be possible, read it all at once. In the second place, do not be influenced by the chapters and verses when you read. They are valuable for reference, but often hinder in other respects in getting at the mind of the writer. This rule is necessary to be observed with great particularity, since it is only by the continuous reading of a given book that we can grasp the central line of thought, the pivotal idea, which is so essential to the understanding of the others related to it.

3rd. Read the lesson *repeatedly*. The first time you go over the lesson you may see nothing in it that your mind takes hold of, but the next time you will see a little, and the next more, and so on until the complete outline stands out clearly before you.

4th. Read the lesson *independently*. Do not fly to the commentary and Bible "help" for assistance until after you have finished the lesson yourself. To master the English Bible you must begin by getting your own individual impression of the contents or outline of each book.

The last rule is to read the lesson *prayerfully*. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." II Peter, 1:21. If then the Holy Spirit is the author of the Bible, where could we find a better teacher or interpreter of it than the author Himself?

To illustrate this Synthetic Study of the Bible, I wish you to recall to your minds the book of Genesis, with which you are all familiar. If we had read the book according to Dr. Gray's rules we would have found that it falls into eight parts. So a word outline of Genesis would read like this:—

| | | |
|---|---|---|
| Creation | Chapters | 1- 2 |
| Fall | " | 3- 4 |
| Deluge | " | 5- 9 |
| Nations | " | 10-11 |
| Abraham | " | 12-25 |
| Isaac | " | 21-28 |
| Jacob | " | 25-49 |
| Joseph | " | 37-50 |

"Having obtained an outline you will find by continuing your Synthetic Study that the secondary facts naturally group themselves around these great outline facts. For instance, let us recall the leading circumstances in the life of Abraham. We have first, his *call* into Canaan which naturally includes his answer thereto and his entrance thereupon, Chapter 12. (2) His sojourn in Egypt together with what happened there, Chapter 12. (3) His separation from Lot, including his subsequent deliverance of the latter from his foes, Chapters 13 and 14. (4) His reception of the covenant and justification by faith, Chapter 15. (5) His concubinage with Hagar, Chapter 16. (6) His circumcision of his household as a sign of the covenant, Chapter 18. (7) His sojourn at Gerar, Chapter 20. (8) The birth and sacrifice of Isaac, Chapters 21 and 22. (9) His choice of a bride for Isaac in the person of Rebecca, Chapter 24. (10) His death, Chapter 25.

If you have once gotten these facts in the life of Abraham it will not be difficult to go one step further and see what these facts suggest either as to the character of the man, or the character of God in dealing with him, or both.

For instance, what does his *call* suggest as to his character? *Obediance* growing out of *faith*.

What does his experience in *Egypt* suggest? *Fear* growing out of *unbelief*.

His dealings with Lot? *Unselfishness, generosity* and *personal courage*.

The Covenant? *Faith*.

His concubinage with Hagar? *Fear* and *unbelief*.

The Covenant Renewed? *Faith*.

His sojourn in Gerar? *Fear* and *unbelief*.

Isaac? *Faith*.

We notice that his good points outbalance his bad points and will be curious to know the secret of strength and weakness in each case. A second glance will show you that the secret of one was *faith* and the other *unbelief*. Every good feature in Abraham's life was the direct result of his Faith in God, and every bad feature equally the direct result of *unbelief*.

Can we not learn a lesson from the life of this old patriarch? Is your life and mine a life of *Faith*, or is it a life of *fear* and *Unbelief?* "Without *Faith* it is impossible to please Him." Let us strive to put away all fear and unbelief, and looking up into the eyes of our Father say "I will trust and not be afraid."

"O Lord, Brother and Friend, Redeemer and King! The wise men brought Thee in Thy babyhood jewels and spices, frankincense and gold and myrrh. Show me what I can give to add luster to Thy crown, to rejoice Thy heart on high, and everything in me and of mine shall be a joyful sacrifice to Thee.

## A CIRCULATING LIBRARY

(The following is an extract from a letter sent to the local societies in Fayetteville Presbyterial by their gifted Secretary of Foreign Missions, Miss Della MacGoogan. It outlines a practical plan for increasing the missionary information of our workers.)

"I feel sure that your auxiliary will be much interested in a plan by which your members may have an opportunity of reading many of the fine new books on Missions, both Home and Foreign, now being published, also the best of those published during the past few years.

So many of our Auxiliaries are waking up to the fact that to have interested wide-awake workers, our women must be informed, and to become informed they must have an opportunity of doing more reading. They are realizing too that the most interesting and delightful books are those now being written along Missionary lines. The day of dull uninteresting Missionary books is past, and our women are the first to recognize this fact.

The Mission study class has done and is still doing a great work, but those who join these classes, as a rule, are those already interested. The great need now is to reach those who are indifferent. May I tell you of a splendid plan by which we are going to accomplish just this thing? It cannot fail to do this, for most of the recent books are charmingly written in story form, not unlike the present-day fiction. These books are not to be studied; they are simply to be read and enjoyed, but they never fail to bring about a greatly increased interest in the cause of Missions. Such books as Ann of Ava, The Days of June, The Lady of the Decoration, and its sequel—The Lady and Sada San, Habeeb the Beloved, On the Trail of the Immigrant, and many others of like character, cannot fail to reach those not even remotely interested.

The plan is this. A circulating library for our Presbyterial. Each Auxiliary pays $1.00, the average cost of a book plus the postage. For this $1.00 your auxiliary receives one book which is to be circulated among your members for a period of two months. At the end of this time it is to be passed on to another Auxiliary and at the same time another book comes to you which is to be circulated and passed on in the same way. Your Auxiliary pays the postage (about 8c) on the book which you are passing on. In this way you are never without a book, and when all have been passed around, your Auxiliary for this $1.00 shall have read ninety-five of the best books published. That is if each of our ninety-five auxiliaries will enter upon this plan. The number of books necessarily depends upon the number of Auxiliaries taking part. Full instructions for its passing on will be sent with each book. In this there can be no difficulty, all that is necessary is one member who can be depended upon for the passing on of the books upon the date and to the Auxiliary specified in each book. When the plan has been sufficiently tested, new books will be added, so that not one book, but several may be in each auxiliary. Even if your Auxiliary has a library of its own, this circulating library will bring to you from time to time, new books which will be of inestimable value.

*From Mrs. Ella Robinson, Meridian, Texas.*

Enclosed find 75 cents post office order, for which send me THE MISSIONARY SURVEY one year. In reading a copy given me by a friend, I am delighted. Please start my own copy at once.

## MEETING OF THE SYNODICAL AUXILIARY OF W. VA.

The third annual meeting of the Synodical Auxiliary of W. Va., was held in Sutton, October 10-12.

The work done during the past year was most encouraging. An increase in membership of 569 was shown, while there was an increase in gifts of $1,524, besides $650 which was pledged for the support of a woman to work among the foreign-speaking women of our State. A meeting of the Executive Committee was held with Synod's Home Mission Committee and plans made to secure a worker as soon as possible. Synodical agreed to raise the same amount for this same work again this year. It was recommended that the Presbyterials only report gifts that come through the organized societies.

It was also recommended that societies be urged to double their gifts to Foreign Missions this year.

Mrs. Ernest Thompson was re-elected President for the coming two years.

## PRAYER BANDS IN THE COUNTRY CHURCH.

*Outline used by* MRS. C. H. LITTLE, *of Sharon Presbyterian Church, in making a talk on this subject before Mecklenburg Presbyterial.*

ALL CHRISTIAN gatherings recognize the part prayer holds in the work. Example: Devotional Exercises at all gatherings.

Why is this? Because Prayer is the great dynamic force of all our lives. It is a defense against every evil, a witness to every good. Without it all our efforts, all our hopes, all our plans, all our ambitions are useless.

Since this is true, how can our societies be what they should spiritually, without this mighty working power?

How best carried out? By Prayer Bands. Two or three working together carries out the Divine plan, "Where two or three are met together, etc."

1. *Why we need Prayer Bands*:
   (a) Do not pray enough earnest prayers.
   (b) Need to be uplifted spiritually. Too often our aim is lost in the means used to attain it.
   (c) Need this great working force of Christianity, so there will be no limit to our faith, and faith is what we need in our societies—the faith that removes mountains—gained by praying without ceasing.
   (d) Prayer is not easy. Reference to Mrs. Cronk's talk on "Taking It Upon Ourselves," three ways: prayer, money, service—of these three prayer is the hardest.
2. *How organize*:
   (a) Definite Bible Study.
   (b) Definite objects of Prayer.
   (c) Encourage each one to pray. Better one or two short prayers from new ones than a long prayer from an old stand-by.
   (d) Encourage use of Prayer calendar.
   (e) If cannot have several Prayer Bands, have one anyway and keep them working.
3. *Results*:
   (a) Brings members closer together.
   (b) Strengthens Society.
   (c) Increases interest in Bible Study.
   (d) Our gifts and work multiplied, giving us greater missionary zeal.

We have 68,000 women in our Auxiliary. These joined in Prayer Bands would form an endless chain across our country. Wouldn't it be worth while then to get together and make prayer first not only in our societies, but in our lives, as we work for World-wide Evangelization?

# FROM $400 to $1,000.

By MRS. J. C. WARD, *President of Cherokee Presbyterial.*

THE old saying, "In Unity there is Strength," has proven most true in the work of our Woman's Missionary Society.

The year 1914, marked a wonderful step forward in the Women's Societies in all the Southern Presbyterian Church.

In our own church, the First Presbyterian of Rome, Ga., it was not a step but rather a tremendous *stride* forward.

For some time previous to last year we had been drifting along with two small societies; viz.—The Ladies' Aid, composed of the older ladies, and The Earnest Workers, representing the younger contingent of our church. The meetings of each usually being marked by small attendance.

Last year it was decided to adopt the Assembly's Plan and re-organize our women into one society.

Reorganization being fully decided upon, our next step was the election of a president. For this important first year's work we realized we must have the rarest gem our church possessed and so we unanimously elected Mrs. John C. Printup—a woman, who, with great consecration combined with wonderful executive ability, was a perfect parliamentarian; and above all, possessed in abundance that most essential quality—*tact.*

She proved a gem indeed; one so polished as to reflect the good in all and to so reveal the faults that they could be readily observed and corrected.

All additional officers were carefully selected and our year's work began with a large inspirational meeting when we organized, with our enrollment of one hundred and fifty-one members. This seems most remarkable when one realizes that our whole church membership including men, women and children, is only four hundred.

Our society is divided into seven circles—each circle meeting at the home of one of its members the first Monday of each month.

At these meetings we have devotional exercises and then the secretary of one of the causes comes to us presenting in an interesting manner, the special cause which she represents.

Each circle has its individual work—some give scholarships in our Presbyterian schools, some pay a teacher's salary, some the care of an orphan. All give sewing days for charity.

On the second Monday of each month the Executive Board meets to transact all business matters pertaining to our work.

On the third Monday of each month we have our Inspirational Meeting at the church. This reminds one of a large family reunion, as all seven circles meet together. Each circle in turn acts as hostess—greeting the members as they come in and serving light refreshments at the close of the program.

The Music Committee provides special music and then one secretary of a cause furnishes the program for the afternoon.

These have proven Inspirational Meetings in all that the word implies, for our attendance ranges from sixty-five (the smallest number we had on one very rainy day) to one hundred and sixty-five. That many women of one church banded together with one express purpose—the furtherance of the gospel of Christ—are bound to receive an inspiration from such meetings.

Many will return on the fourth Monday to the Prayer Circle. This is the sweetest meeting of all for the women come together at that time to thank God for the work already accomplished and to beseech His help for the work which they wish yet to accomplish. In this prayer circle every member who

Georgia Synodical Auxiliary, which met at North Avenue Church, Atlanta, Ga., October 25, 1916.

needs prayer is remembered personally —some who are ill, or in trouble of any kind, and those who may be bearing a sorrow.

We also have two mission study classes—one for six weeks in the Fall devoted to the study of Foreign Missions and one in the Spring at which Home Missions are studied.

We strive to make Spirituality our greatest feature and not to exalt the financial side above all else. The wisdom of this was proven in our last year's work; for where we had formerly given from Three to Four Hundred Dollars to all causes—last year we gave One Thousand Dollars in loving gifts to the Master's work.

Truly we may repeat the proverb quoted in the beginning—"In Unity there is Strength;" and, in conclusion we would repeat the words of the Psalmist: "Behold how good and how pleasant it is to dwell together in unity."

## THE WOMAN'S AUXILIARY AND THE TEXAS SYNODICAL.

Mrs. M. C. Hutton.

There never was a time in the history of the Church when Woman's part of the work has been so conspicuous as the present. Paul realized the need of her help, and invoked a blessing upon those who aided him so materially. This feature of the Master's work differentiates it from all false religions, among whom woman has acted only the part of a slave. Her work has been wisely systematized by the organization of Presbyterials, and these again united into Synodicals. These several organizations have led us to the establishment of the Woman's Advisory Committee, working under the direction of the Supervisory Committee, which is composed of the four executive secretaries of the Church.

The women are especially fortunate in securing the invaluable services of our Superintendent, Mrs. Winsborough, a woman so well qualified for the position.

The fact that Christ organized the Church for the establishment of His kingdom on earth is proof sufficient that thorough work can only be accomplished by organization. Our interest in any enterprise will never

exceed our information; hence we should endeavor to keep fully abreast with this work, even in its minutest details. To secure such information will require thought, time and money, but "there is no excellence without great labor." The command of the Master is not "Go rest," but "Go work."

The Texas Synodical was the first to arrange for consecutive meetings of all its Presbyterials. This has been tried seven years, and we find that it works satisfactorily.

One of the active and consecrated members of Central Texas Presbyterial first conceived the idea of having the Synodical President to visit each Presbyterial at its annual meeting, that she might act intelligently in directing the operations of the Synodical. To effect this, this member bore the traveling expenses of the President the first year; and it was left to the President to arrange the time of meetings of the several Presbyterials so she might visit them consecutively. This plan has proved such a success that now it is an annual arrangement, each Presbyterial bearing its pro rata share of expense. We thus find the visits of our efficient President, Mrs. Dullnig, very helpful and inspiring, and through her wise administration the Texas Synodical is making commendable progress.

The Texas Synodical works under the Auxiliary plan, the several Presbyterials having a secretary for each of the Assembly's causes. We have organized Mission Study-Classes and Prayer-Bands which are constantly increasing in interest. The Weeks of Prayer are observed as recommended by the Assembly, as also are the Special Days appointed with suitable programs, that the meetings may be inspiring and practical. A number of our societies assist in supporting Home and Foreign missionaries. The Texas-Mexican Industrial Institute is liberally remembered by gifts and scholarships.

Georgetown, Tex.

# THE WOMAN'S SYNODICAL AUXILIARY OF THE SYNOD OF TEXAS.

MRS. JNO. V. MCCALL.

This body had a very modest beginning. A conference of the presidents of the three or four Presbyterial Unions then organized, held its initial meeting at Austin during the meeting of Synod in 1904. This conference was called at the suggestion of Mrs. J. C. Terrell, then President of the Fort Worth Union.

The chief purpose of this first gathering was to try to arrange the dates of meeting of the various unions, so that one foreign missionary could be present at the meeting of each union, thus economizing the time of the missionary and saving considerable expense.

These conferences continued to be held at the meeting of Synod from year to year, and in 1910 at Sherman the body was formerly recognized by Synod. A member of Synod is appointed chairman of Woman's work and through him the Synodical Auxiliary makes its annual report to that body.

At the meeting in 1906, Mrs. Chris. G. Dullnig was made president. She has been annually re-elected and it is largely through her untiring zeal that the organization has been brought to its present state of development and efficiency.

The Synodical Auxiliary is not a large body. It is composed of the four regular officers, the six secretaries of the causes, and the nine Presidents of the Presbyterial Auxiliaries, with one other representative from each Presbyterial organization—a total of twenty-eight representatives. But it overlooks a large field, the great State of Texas.

Today the purpose of the organization is to enlarge, strengthen and unify the work of the nine Presbyterials, and to interest the Presbyterian women of Texas in all the great causes of our beloved Church.

The name of the Synodical Auxiliary has been changed from time to time to meet the scope of its work. It was first a "Synodical Committee," then the "Woman's Synodical Missionary Conference," then the "Woman's Synodical," embracing all causes. This year in revising the Constitution, Article I reads: "This organization shall be called 'The Woman's Synodical Auxiliary of the Synod of Texas.'"

The thirteenth annual meeting of this Auxiliary was held at Bryan, October 10th to 12th. It was well attended and accomplished much business.

Inspirational talks were given by Drs. Sweets, McMillan, Smith, Skinner and Mrs. Rice..

Mrs. W. L. Hickman gave much help and entertainment with her missionary story telling. "The Diet for a Sick Church," written by Dr. Vance and dramatized by a Texas woman, was effectively given by the Bryan ladies.

Hillsboro, Tex.

# THE MASTER'S VINEYARD.

*Report of Recording Secretary of the Texas Synodical.*

MRS. ELIZABETH WILCOX.

In the first seven verses of the 5th chapter of Isaiah is recorded the parable of God's vineyard, in which he says: "My Beloved hath a vineyard in a very fruitful hill." It was in the fall of 1915 that I strolled into this new and untried field of the Master and was given my shovel and spade in the shape of paper and pen to care for one of the smallest vines in this great vineyard of the Lord.

In harvesting the fruits of the twelve months' service, having been given the digging and pruning of the Secretary's vine, we find clusters of grapes representing not only her personal labor, but the ingathering and linking together of the fruits of each of the stewards in this immense vineyard in this fruitful hill.

We see an immense cluster of 103, some large and some small, which represent letters sent out to other toilers and right by its side is a smaller one of 31, which tells of the post cards read by co-workers. Another insignificant bunch cries out: "that only four times have I been seen in the papers of our church to tell that we are striving to push forward."

One big cluster tells that large packages of blanks were sent out; the neighboring nine asking them to send in reports, saying, "Send me dollars; we don't want your nickels; keep them for capital for next year's work;" and soon another cluster begins to form, for answers come in, but our co-workers forgot to read the request and we had more dimes, quarters and half-dollars than we knew where to place; and we cry out as did that general of old "Reports: In you we have met our 'Waterloo'."

Mrs. Chris. G. Dullnig, Chairman of the Advisory Committee and President of the Synodical of Texas for the past ten years.

From our reports we gathered that in this vineyard we have 522 more women than last year, making a family of 4,123 members in 163 homes, and 2,245 are reading the "Missionary Survey" and 1,010 making daily use of the Prayer Calendar. In 88 of these circles they are gathering together to study conditions and needs of the church in Foreign lands and 73 have been looking carefully over the situation in the home field and 47 have been gathering together each week for the special purpose of prayer.

We find that these members out of their abundance provided for by the Lord had spent weeks in self-denial and sent to their neighbors beyond the sea the sum of $10,524 and kept for the work of the several causes at home, $12,245. We have not forgotten our Sunday schools, our aged ministers, the struggling students, the schools and colleges, the Bible cause, our orphans, and those many other benevolences that come knocking at our doors, but each in turn has been assisted according to their needs. All gifts added together amounted to more than $43,000. Then each department from the great foreign one down to our little orphans at home cry out in great joy when they find that through work, care and prudence, the great old State of Texas has reached the STANDARD OF EXCELLENCE.

Once more do we rejoice when we hear from the meeting of the Woman's Advisory Committee at Norfolk that our capable and efficient leader, Mrs. Dunning, has again been made the chairman of this body of women.

One of the sweetest and most luscious fruits in this Missionary Vineyard is found in the many kind and thoughtful messages of the officers; the words of appreciation and encouragement from each and every one as time and occasion permitted, the never-failing love and help from our president, and the knowledge, love and leadership gained in the two months' service for the Lord of the vineyard. From this labor has come such joy that we would extend to each of you the invitation of Christ recorded in the Songs of Solomon: "Eat, O Friends, Drink, yea drink abundantly, O Beloved."

# FOR MORE COMPLETE ORGANIZATION.

By MRS. ALMA W. SYDENSTRICKER.

OF SPECIAL days there seems no end; and yet feeling the need of a special time for emphasizing the importance of completing the woman's organization in their Synodical, the women of Mississippi have set apart the first Thursday in November to be observed by every local society. There will be a special program provided and the organized work of the women will be thoroughly discussed and explained. There remain yet many societies not fully equipped with a full corps of secretaries. Some societies haven't enough members to "go around" to all these secretaryships; but in cases of this kind we shall advocate "doubling"—giving two offices to one woman until the numbers increase. We feel that the cause secretaries are the *educators* of our societies. If they magnify their "Causes," it will not be long before we shall find our women thoroughly informed and heartily interested in every phase of our work. We wonder how we have even had a name to live during all these years—when we have known almost nothing about our real attainments or our needs as a church. We have been content to allow the quarterly calls from the pulpit to ease our consciences as to "duty"—never giving a thought to the privilege of knowing and helping—which is ours. This is a day of *growth* and we must see to it that our church work grows commensurately with other institutions.

The President, Secretary and Cause Secretaries of Synodical and Presbyterials have sent out letters to each local society asking that those partially organized complete their organization, and those still unorganized, organize *fully* by the first Thursday in November; thus to be able to put in a full winter's work under most favorable conditions. The Mississippi Synodical reached the "standard of excellence" last year, and has made splendid progress along all lines; but until every society is fully equipped for efficient service, we cannot claim to have done *our best!*

We are making an effort to raise $2,500 for one of our Presbyterian schools this year, and we have no doubt of success.

Many of our women are wide-awake and earnest in their efforts to conform to the Assembly's plan. One consecrated woman has asked the privilege of providing the literature needed for programs for the November meeting. Thus we see our efforts are always blessed when we have faith to go forward.

# REPORT OF THE APPALACHIA SYNODICAL.

MRS. WALTER MCCOY, *Synodical President.*

THE Synodical of Appalachia convened at Bristol, Va., and Tenn., Oct. 5th and 6th as the guests of the First and Central Presbyterian Churches. Appalachia differs from other Synodicals in having Presbyterials from four states. This has called for adjustment, and the greater part of the sessions were spent in conference. Every officer, except one, who was detained by illness, was present, also the allotted number of delegates and several visitors. The deep interest evinced and the co-operative spirit shown promises well for the future of this "Baby Synodical."

The following recommendations were made:

That the Snodical and each Presbyterial should have the communion at their annual meetings.

That the Executive Committee be enlarged.

That the time of the Synodical's

Mrs. Andrew Bramlett, of Clemson College, S. C., President of the South Carolina Synodical Auxiliary.

meeting be the Thursday and Friday before Synod.

That the delegation be restricted to one delegate from each Presbyterial.

That the treasurer's report be made in even dollars.

That the Synodical president visit the Presbyterials.

That the report blanks be filled out more accurately and sent to the secretary *in time.*

That we pray more for the Young People and organize more prayer bands.

That we make greater effort for more mission study classes.

That each Presbyterial strive to reach the Standard of Excellence, not for their own glory, but for His sake.

That if possible a trained Bible teacher be secured for all annual meetings.

An overture was prepared for Appalachia Synod, requesting that a committee of two men be appointed by Synod to confer with a committee of three women from the Synodical, to form a unified plan for the mountain work, and that this plan be presented to the next Synodical and passed through this body to the Presbyterials.

This request was cordially granted Synod, and better organized and more unified work is confidently expected as the result of this joint committee.

A statistical chart, the work of a lady of Asheville, showed that $14,660 had been contributed through the secretaries of Appalachia Synodical. Of this, 42 per cent. was given to Home Missions, and 32 per cent. to Foreign Missions. The number of missionaries, from Appalachia to the foreign field, emphasized interest in Foreign Missions.

Thursday evening, stereopticon pictures, showing Rev. R. P. Smith's homes for mountain children were shown. Friday evening the pageant, Christ in America was presented by the two churches entertaining the Synodical. Both sessions were remarkably instructive. The cordial hospitality of the Bristol churches was a delightful feature of the Synodical. All officers were re-elected, except the recording secretary, Mrs. Hagy. Mrs. Saunders of Abingdon was elected recording secretary.

A Christmas gift a thousand times blessed!

A subscription to the SURVEY, given as a Christmas remembrance may be the means of arousing large gifts to missions from a hitherto unthought of source, or a going out of a new life to the field. See page 953.

Rev. S. L. Morris, D. D., Editor, Miss Barbara E. Lambdin, Literary Editor.
Hurt Building, Atlanta, Ga.

## A MOST REMARKABLE INCIDENT.

MISS Mattie G. Kirkpatrick, a missionary of the Southern Methodist Church in Soochow, China, sends the Secretary of Home Missions a contribution of $25 for our cause, but more especially for the work among the Highlanders of the South. This contribution has several remarkable features connected with it:

1—It was prompted by the casual reading of the June number of The Missionary Survey, indicating the far-reaching influence of Christian literature. The human voice reaches ordinarily a congregation confined within the walls of the church edifice, and dies with the utterance. Recently, however, by means of wireless instruments, the human voice carried from the United States to the Eiffel tower in Paris, and the world was amazed at this latest triumph of science.

The printed page is not confined to a single audience, is not limited by space, and does not expire in an ephemeral effort. It crosses seas, is heard at the ends of the earth, and lives on long after the "poor lisping, stammering tongue lies silent in the grave."

2—This sum is a contribution from Foreign Missions to Home Missions. The Secretary of Home Missions has received several similar gifts from the far distant mission fields. It will be recalled by some that one of our women missionaries in China, when passing through New York on her furlough, sent the Atlanta office $25. Crossing the street soon after posting the letter, she was killed by a passing car, and thus this generous gift to Home Missions was the last act of her noble life. The writer knows also of cases where Home Missionaries, living on very inadequate salaries, out of their deep poverty are generously aiding our great Foreign Mission work. Such an instance comes to mind at this moment,—of one who, out of her meagre living, gave $120 last year in response to the Foreign Mission Self-denial appeal. It is a beautiful spirit, in imitation of the Master Himself, when these choice spirits of earth allow their sympathies and substantial aid to go out to their brethren in other departments of service, and exhibit their unselfish love for the great cause of Missions, utterly regardless of name or place or department of Christian effort.

3—This gift is a contribution of a Methodist to Presbyterian work. Presbyterians cannot be surpassed by any denomination in liberality toward other branches of the Church, and this reciprocal response from a representative of the great Methodist Church is an increasing evidence of the unity of Christendom, a "shadow of the coming event" destined to unite the forces of Christianity, regardless of creeds and ecclesiastical relations, in the supreme work of Christianizing Christendom, and placing the cause of Christ above every other earthly consideration.

## A CHRISTMAS VISION.

By JOHN KENDRICK BANGS.

On Christmas Eve 'mid all the joyous glee
That is my plenteousness surrounded me,
I happened by some chance to turn mine eye
Out through a window-wreath that hung near by.
And as I glanced through it into the night
I seemed to see, lit by some holy light,
A childish face with wistful, smiling lips
That thrilled me to my very finger-tips.

Two eager hands stretched forth called, as in stress,
To me to carry help to Helplessness,
And in the sad eyes of that child I saw
In all its loveliness the Christmas Law—
Not a command, no everlasting must
Upon Reluctance for its teaching thrust,
But just a pleading hint to him who runs
That all who suffer are God's Little Ones!

Madonna and Child. (By Sichel)

And then the picture in the wreath was gone,
And in its place the Eastern Star-beams shone—
The same that nineteen centuries ago
Led on the Wise men with their heavenly glow;
And e'en as they I wandered through the drifts
And into lowly places carried gifts
To cheer, and give release, and pay my due
Unto my Lord, through them that suffer rue.

—Scribner.

## THE IMMIGRANT MADONNA.

The Immigrant Madonna.
(Courtesy "Royal Service.")

America, I bring to you my son,
My baby son.
He comes with little heritage,
But his eyes are clear, his body strong.
He is ready for you to do with him what you will. What will you?

Will you use him hurriedly for your quick ends?
And will you then discard him because he is worn out—and still a foreigner?
Or will you teach him, watch him grow and help him to be one of you,
To work with you for those great things you seek?

He is my son, America,
And all my treasure.
I bring him here to you—
And you, what will you do with him?

Courtesy of National Child Labor Com.

# THE TRUE CHRISTMAS SPIRIT.

By MRS. ROSE MARTIN WELLS.

There was a time when the name Christmas had no connection in the thought of the mountain child with the true meaning of the day. The name indeed he knew, but it was not linked with the sweet story of the Babe of Bethlehem. There were no Christmas trees, no toys, no dolls, no service, no feasting.

It was at Christmas that "pappy," having provided himself with several gallons of whiskey, proceeded to get ingloriously drunk, and to fan into flame the fires of slumbering feuds. The child, if a boy, however young, had some whiskey. If advanced to the carefree age of the "teens," he got drunk the same as his father, and indulged either in his own or his sire's quarrels with hostile neighbors. If, instead, the child was unhappily a little girl, she speechlessly endured with her mother the indignities of father and brothers, or waited in dumb agony through the long watches of the night for their return home. Sometimes they came back drunk and quarrelsome only; often one was brought back with a gaping bullet wound, and sometimes he was dead.

If older, the girl probably attended two or three dances in the neighborhood. There, to the scraping, shriek of a fiddle she danced through the long hours of the night. Real dancing she did not know, nor any one else at the party, but they went through the uncouth sets and steps passed down from one generation to the other. The young men regaled themselves frequently from the bottles carried in their pockets, and as most of them also carried pistols and were apt to become quarrelsome as the night advanced, duels and killings were not infrequent. The girls were not chaperoned properly, and as the hour grew late the "sparking" ofttimes became indecorous.

When the Christmas season was over, the men sobered up and began to plan for the spring work,—the widows and orphans buried their dead, and again took up their hard, bitter existence.

These conditions still exist to a certain extent in some districts, but so greatly has the influence of the Mission school permeated all the life of the hills that for many of the children, Christmas is the same joyous season that it is elsewhere.

One thing in which there is absolutely no dependence is the weather. The teachers may work for weeks, preparing an interesting program for the school, only at last to be hemmed in with snow and sleet, and great tides in rivers and creeks.

On the Christmas season of which I write, the week set in with a snow. The first day the world was a dream of beauty, but during the night a great downpour of rain came. The creek in front of the Campus, usually a peaceful little stream, has become a dangerous river, wide and deep, and roaring over the great rocks as it washes along like a maddened beast. Already there is a twenty foot rise in the river, and unless the flood subsides by Christmas day, the children from the neighborhood will fail to get here for the exercises, the candy, the toys, and the new frocks. But their parents will bring them if possible, on the backs of mules or horses over swiftly running streams, and over the river in flat boats, threading their way through deadly masses of driftwood.

They know not ease or comfort, these mountain boys and girls; always their lives are filled with hardship. And because of this, given the proper chance, they will make the great and indomitable men and women of our land, who will dare and do!

Already much of the Christmas spirit is theirs. The very smallest child knows the story of Christ's coming, as recorded by Matthew and Luke, and can recite many of the passages. Most of them have chosen Him as their King.

They have for days been decorating their rooms in true Christmas fashion. There are evergreens—spruce and holly and mistletoe! There are Christmas trees, Santas and toys, depicted in gay colors on the boards. And awaiting distribution, are dolls and toys for the little ones, knives for the larger boys, and dainty gifts for the girls. All these things, which will bring so much joy into lives otherwise barren, are the gifts of friends of the work—an individual here, or a class or society there. We often wish that they might see the distribution of their gifts, prepared with such loving care! This year, too, there was a brand-new gingham dress for each little girl. I was glad to

When Winter Reigns at Highland.

Part of the Plant at Highland School.

know this, when a dear little girl wrote what she was too timid to tell me:

"Dear Mrs. Wells:

I don't see how I can go on the stage at the entertainment, because I haven't a decent dress to wear.

Laura."

And how glad I was to reply: "There is one for your Christmas present, and you shall have it in time to wear to the entertainment."

If anyone thinks that our girls are rude, ungainly creatures, with shapeless calico dresses and brogans, they know nothing about them. They are lovely maids, with exquisite complexions and hair. For the many who have no one to provide for them, we evolve dainty costumes from the boxes that are sent!

When they sing in chorus for our Christmas entertainment, "The Holy City," and "Love's Old Sweet Song," no girls will ever look dearer or sweeter.

You who help to make Christmas at Highland and other mission points, is it not worth while, all this? Is it not better to picture little Elsie, with her great mop of chestnut curls, and in her dainty white dress, sent by a loving friend, singing a classic on our school stage, sheltered and happy here; her brothers also at the school, growing into honorable manhood; than, otherwise, perhaps crouching in terror in some desolate cabin, and fearing their return, living or dead! Is it not better that happy fifteen-year-old Agnes should sing Phillip Brooks' beautiful song, "O, Little Town of Bethlehem," be able to lead a prayer meeting with spirituality and ease, conjugate Latin verbs with facility, read Ruskin and Tennyson, bake delicious biscuit and cake, and be the true Christian girl that she is; rather than be riding over these tortuous hills to some country dance, where she might be passed from the embrace of one drunken swain to another, or bandied on unclean lips? Is it not far, far better this Christmas time?

And our boys, our splendid boys, who in the Christmas recess shall pass unscathed through perilous temptations—rather than drinking, swearing, gambling and fighting, as they might have been doing? Is it not far, far better this Christmas time?

Highland School, Guerrant, Ky.

## WHAT CHRISTMAS CHEER DID FOR A DISHEARTENED CHURCH IN THE WEST.

THE most interesting position that I have occupied during the past year was that of acting as a clearing house for Christmas," writes one of our missionaries in the West.

"Christmas, in some places where they had no crops, and where there was nothing with which to provide any sort of cheer, has been a heart-breaking time for some people. I knew about what sort of a Christmas some of the folks would have.

"Before Christmas I told some of the Sabbath schools that were better off about some of the others. They were very anxious to help, and preparations were soon started. At the same time I set in motion preparations at the other end for Christmas celebrations. The result was that real Christmas cheer,

generous gifts and a liberal treat were provided for about five hundred people of all ages who would otherwise have had little or nothing.

"In the fall I was talking with one of our best superintendents out West. He was discouraged. People were not attending so well, and were not so interested as they had been. He is no quitter, but he didn't know what was the matter, nor what to do about it. The fact was that the people had no crops that year. They were discouraged about everything, and the Sabbath school was no exception.

"Just before Christmas I wrote this superintendent that I thought we could see them through with a Christmas, and told him what I believed we could do. When they heard from me later they started with enthusiasm. They prepared one of the best programs they ever had. They all say they had the best Christmas they have had since they went out there, and some say it was the best they ever had. They took in the whole country. There were 108 at the service in the little school-house. They also sent gifts and treats to 30 others who could not get there.

"But that was not all that happened. Shortly afterward the superintendent wrote me that more people were coming to Sabbath school than before Christmas. A little later, he wrote me that still more were coming. Later another letter said 'there were more than fifty out last Sunday.' The whole atmosphere of that neighborhood was changed as the result of a little encouragement and timely generous help from others."—*The Assembly Herald.*

## A TIMELY SUGGESTION.

*By a Friend of the Work—Not a Missionary.*

IT WAS my privilege to assist with the Christmas preparations at a Mountain Mission last year. It was the happiest, because the most helpful, Christmas that I have ever spent; but brought more overwork, too, than I have ever known,

Generally the "tree" is held two days before Christmas. Of course all the regular work must go on just as usual, which requires all the missionary's time and strength; and the extra Christmas preparations, while welcome and happy tasks, make nevertheless a very strenuous season. It might be made easier if gifts were on hand in advance.

I would like to beg all generous friends who intend to send Christmas gifts to our Missions, to forward them just as early as possible. so that the recipients may know what they have to depend on.

It is a real labor to sort over and decide upon, wrap and label possibly 200 or 300 gifts. The mental strain is specially great when the time approaches for the entertainment, and the last mail fails to bring in some promised things, or some delayed packages are received that necessitate rapid changing around in order that each one may receive the most suitable gift.

Indeed, every year some packages are not received until after Christmas. If they could be sent several weeks in advance, and by mail as far as possible, it would be greatly appreciated by all our Mission workers, and add to the graciousness and usefulness of the gifts.

# CHRISTMAS CHEER IN A HOSPITAL.

By Miss Anna W. Creevy.

A thousand bouquets were distributed in the "Charity Hospital" during the holiday season; also large quantities of post cards, donated by different friends, and a good deal of literature.

The place did not wear its usual festive air at Christmas time. Workmen were busy with repairs, and but few attempts were made at decoration.

Mrs. Milliken was greatly missed, but the Milliken Memorial children seemed to have been well remembered. Miss Bell had a tree in the chapel, with gifts for some of the nurses and patients. On Christmas Eve we distributed 500 of the pretty tarlatan socks filled with candy, 475 of which were made by the B. M. Palmer Circle. They were much admired and eagerly received. When we entered one male ward, some of the faces were particularly happy. The nurse explained that the news of our arrival had preceded us, and when we did not appear from the nearby ward, the patients feared we had passed them over and some were even moved to tears; but we had only gone for fresh supplies, and were careful to miss no free ward. A few days later we finished our rounds, giving stick candy to the colored patients who had not previously been visited. One old man said that he had been in the hospital at Christmas time seven years before, and that we had brought a sack and given him some candy. One really has to see for himself fully to realize how much pleasure our Christmas stockings give.

"This is the tree
We soon shall see
In bloom the world around."

Some oyster soup and little dainties were taken to a lonesome old soul, whom some out of town King's Daughters were befriending. She said anything from the outside world would taste good to her. A kimona and a pair of warm shoes were given to two patients. The Canal Street Sunday school thoughtfully sent over to us a quantity of choice oranges and apples, which were left from their Christmas entertainment. The fruit was greatly enjoyed.

A patient whose husband has lately joined our church, was able to leave the hospital after a serious operation, but was told that she must remain in bed for some time. A comfortable mattress was a necessity, so we contributed part and the balance was paid out of another fund.

On the street a woman accosted us, and asked if we remembered her—said that she still had the flowers given her, having carefully pressed them.

A woman asked us to give her a good verse, saying that the last one given her had just "hit" her case. A young man said that he did not wish to "rob" us, but could we give him a pin? When it was produced, he asked us please to pin his flowers to the bed. Then he inhaled their fragrance and commented on it. A poor old Frenchman asked for some French reading matter, and wanted to go to some place where he would be cared for in his feeble old age. We will make an effort to do this.

A bunch of very beautiful flowers from the church was taken to Mrs. Meekins, and brightened some of the last earthly hours of that sainted Christian worker. We received quite a number of donations of various kinds. The veriest trifles are delightedly received by the patients.

New Orleans, La.

* * *

In addition to Miss Creevy's devoted labors in connection with the Chinese Mission at New Orleans—looking after the boys in residence, visiting Chinese families, the Sunday school work, etc.—she manages to find time to visit regularly the general nonsectarian "Charity Hospital." The weekly visits of the "Candy Lady," or as she is sometimes called, the "Flower Lady," are

eagerly looked forward to by the free patients. Two of the societies of the First Presbyterian Church and one private family, contribute $10 monthly to this beautiful work, and some of the ladies frequently accompany Miss Creevy on her rounds.

With each tiny bouquet or single rose, a Bible verse or tract is given. One of her friends in the tubercular ward, is "White Eagle," a Crow Indian, who was recently received into the church by Dr. Summey.—Lit. Ed.

## A WEEK OF CHRISTMAS.

*Typical of Other Missions.*

By MRS. C. S. EVERTS.

The Christmas spirit became very manifest two weeks before Christmas, when the daily mail brought packages from friends for the tree.

What "thrills" were experienced in unpacking, and how we pictured the pleasure of this and that one, as we sorted and decided on suitability, which became with the passing days a most strenuous though delightful task.

School closed at two o'clock on Wednesday. Immediately, the beautiful spruce tree was set up. Kind friends had provided decorations, and soon, with the assistance of the older pupils, the tree and the three school rooms opening into it were glowing with brightness and beauty.

To these people Christmas had meant nothing but drinking, carousing and shooting until the first gifts and exercises at the school five years ago. But to the credit of the people and the influence of the school, not one of the large crowd assembled for the Christmas tree on Thursday had tasted whiskey, and a more orderly Christmas crowd could not have been found.

If the friends who contribute the gifts could have seen the happy faces, and heard the glad songs, they would have been amply repaid for any sacrifice or effort they had made.

The exercises began with the recitation by the entire school of Luke 2:8-20, followed by appropriate songs and exercises, and would have done credit to any public school and Sunday school anywhere. Then "Santa Claus" came and distributed about three hundred gifts, some eighty of which were books.

The children of the Primary Department had made a number of scrap books and picture cards, by pasting bright pictures on both sides of large cards, and sent these and a big box of holly to the Children's Free Hospital in Louisville, where they had been told "Santa Claus" rarely went.

Christmas out of doors was just such a scene as poets delight to picture. All day the soft feathery flakes fell, clinging with loving touch, until every tree and shrub, every blade of grass resembled a plume, and the mountains were indescribably beautiful in their mantle of white.

The teachers spent the entire morning visiting, carrying additional Christmas cheer to many homes. One teacher asked the eight families she visited, to come that night as a "surprise" for the writer. "At early candle light" over fifty came, including babies and a white-haired great-grandmother. With games and songs a delightful evening was spent, one man declaring he hadn't had so good a time in forty years.

These people have so little pleasure, or anything uplifting except as it comes through the school, and holiday week was filled with things to bring them closer to each other and closer to the school, which means closer to the Father.

On Monday afternoon was the Mothers' Meeting, when twenty-two mothers came through rain and mud, some walking three miles. After the usual exercises, dainty refreshments were served, followed by a huge "Christmas pie," from which each drew some little gift. The life of the women is so hard, and their appreciation of efforts to give them pleasure is pathetic.

On Tuesday after Christmas, one of the teachers hired a mule team and a (rightly named) "jolt" wagon, with two stalwart mountain boys, to carry us farther back into the mountains, where she had conducted a Sunday school until the roads became so muddy she could no longer walk;

Bringing in the Tree at Canyon Falls.

Unadulterated Joy.

and she carried them the only "Christmas" they had.

We were two hours driving the four miles. We forded Bear creek, Brush creek, Middle creek and tributaries thirty-four times, frequently driving considerable distances along the creek bed (now a raging torrent from winter rains), because the valley was too narrow for both creek and road.

Over fifty gathered in one home, and their joy at being remembered, and delight with the simple gifts for each, were touching.

We stayed all night in a three-room house that sheltered (?) a family of ten. The walls were so open that the rain that night beat in through the cracks, yet these people are as bright and intelligent as can be found, and so anxious for a school! The woman who entertained us paid a high tribute to the work when she said: "You all are so nice. Did you all have missionary women in your country, too?"

Can you who always have had advantages understand what it means to the ambitious ones here to have the association and friendship of refined, consecrated Christian women? Will you not show your appreciation of your own opportunities by more devotion to this work?

On Wednesday the Intermediate and Junior departments of the Sunday school were given a delightful social. Thursday and Friday were spent in visiting, and Saturday (New Year's day), the Adult Organized Bible class, the only one in Lee county, held a social. So passed ten happy days of service. Days long to be remembered; days that will bear fruit.

How these mountain people have crept into my heart! How all this work tugs at my heart strings! How I rejoice that my daughter has a part in it!

Dear friends, help carry it on with your prayers and with your substance, and by sending a loved one if you can, for this work for Christ and His needy ones is so worth while!

Gulfport, Miss.

## WHERE CHRISTMAS IS NEW.

PATSY BRATTON TURNER.

We have had a happy, happy Christmas. "Santa Claus" has been here, and has made happy many men, women and children. It snowed heavily nearly all day, but snow has to be very deep to keep any one away on Christmas Day at Canoe. By one o'clock the church was nearly full of happy faces. We darkened the room and lighted the candles, and our tree was certainly a "thing of beauty." We had music and recitations by the children and each one did his or her part beautifully. Then "Santa" appeared, and he was surely a "funny old fellow."

Quite a number in the crowd had never seen a Christmas tree before. Among them an old woman. They were just as delighted over it all as the children were. And don't you know "Santa" had something for each and every one there? He knew there would be a lot of people looking for him, so came prepared.

Right here we want to thank each one who sent us nice boxes to make these dear people happy. But for you many poor souls would not have had a gift.

Well everything went off beautifully at Canoe. So Monday morning twenty-five of us started to Beech Grove, loaded down with gifts. We had had some dreadful storms a few days before this, and such a time as we had getting there. Some places in the road were so filled up with drifts and slippery that we had to open a fence and go through a field, and were almost mired up several times. We had to cross four bridges, and each one had been washed and twisted out of shape. Our horses would prance a while, but by much urging, we would get them over. Finally, we reached our destination in safety.

We had announced that the doors would be opened at two o'clock. By ten that morning the people commenced coming. Long before time to open the doors, the room was about full.

How we did stretch the gifts there, but did not have quite enough to go around after all, yet many were made happy! I wish one dear friend from Pennsylvania, who has done so much for us, with each of the others who have helped, could have spent Christmas with us.

We had four girls come Christmas Eve

and spend the night with us. We all hung up our stocking, and how the house rang with happy voices early Christmas morning! One little girl found sitting by her stocking a great big doll. (It had some fingers broken off, but that did not matter in the least.) I know there was not a happier little girl in America that morning than Amanda. Little Heinie said, "Mine is not so large, but

"See What We Got."

Returning from the Christmas Entertainment.

everything is so nice, and I am thankful for all 'Santa' has brought me."

Little Walker Turner, who is a very poor little fellow, but such a bright child, hasn't missed a day from Sunday school for over two years. We gave him a little purse with a silver dollar in it (the very first he had ever owned), and I am sure that there was not a boy for miles around as happy as Walker was that day.

I could write you pages and pages telling all about the sick we have been to see, and of the experiences we have had during the high waters, climbing wire fences, etc. Our hearts are just running over with joy, and we thank God over and over for all His goodness to us, and ask His richest blessing upon all who have helped. We wish each and everyone another happy Christmas and a prosperous New Year.

## ANTONIO.

By MRS. JULIA BARFIELD SKINNER.

About sixteen years ago a Mission School girl in Mexico, a Presbyterian, married a Catholic merchant. True to his religion, her husband forbade her to go to her own church, or even to read her Bible. True to her traditions, she "gave in" to her husband and seemed to obey him; while, true to her belief, she kept her Bible in the botton of her trunk and read it daily.

Antonio.

The children came, until six little brown babies blessed their home. When this couple had been married twelve years, the husband died. The next Sunday this faithful mother took her children and went to her own church. Have you seen greater fidelity than this? Twelve years of faithful though secret practice of her religion! This woman is the mother of Antonio, who was with us last year at Tex.-Mex. He was a fine student and an obedient, model boy.

The past summer Antonio wrote, making application for his brother and himself the coming session. He was so afraid that we would not receive his brother, who is only twelve—the age limit is fourteen—that he said, by way of encouragement to

The Mexican Church, Kingsville, Texas, in Christmas Attire.

us, "My brother is youngest than I, but he is high and fat."

Antonio was one of six or eight smaller boys at Tex.-Mex., who, with the Morrow children, helped to make last Christmas a real time of rejoicing, with the child spirit uppermost.

The beautiful Christmas tree was placed in the school room. It was furnished by the boys, and decorated by Mrs. Morrow. The boys had their "fiesta" the night before. The tree was lighted, but had no presents on it. They had speeches and Christmas music on the Victrola. The boys furnished most of their own refreshments and set the tables and decorated them. The American and the Mexican guests were invited to partake first, then the boys filed in and made a jolly crowd around their party table. Afterward they played games.

Christmas morning we all assembled in the school room after breakfast and watched the little children and the grown-up children, too—receive their gifts. Each boy had a necktie, a handkerchief, a box of paper and a pair of hose. Mrs. Morrow served a grand turkey dinner for them, the lordly bird being a Tex.-Mex. product.

Mr. and Mrs. R. C. Morrow, of our Mexican Mission, are with us again this year. School did not open until October, on account of the destruction caused by the hurricane of August 18th. Three of the larger buildings were wrecked, and had to be rebuilt before we could begin the fall work, though there are other needs that are yet unmet.

*Texas-Mexican Industrial Institute, Kingsville, Texas.*

## CHRISTMAS AT THE PAN-AMERICAN EXPOSITION.

By NONI C. BAILEY.

The day dawned, a typical North California day at this time of the year—foggy, dark, and chilly—so we were in no hurry to leave our cozy fireside, where the little boy was busy with his new constructor, while I read the fascinating tales which Santa had left for him.

The program arranged for the great festival in the Exposition grounds was to begin at 1:30 P. M., and just at that hour the sun began to smile in approval, as well he might, for I am sure he never shone on such a giant Christmas tree in the center of such a huge fairyland.

Seventy-five thousand men, women, and children crowded around the great tree in God's own out-of-doors, in the midst of the sunshine and flowers, where Santa Claus distributed thousands of toys and forty thousand bags of candy to the children. Of course, Santa Claus had some assistance; so he brought with him a group of tiny, striped, tumbling elves, and I wish you could have seen the funny pranks they played.

But the old saint had greater treats than these in store for the children. He waved his magic wand, and brought page after page of fairy tales to life, with Mother Goose in the lead, and many were the shouts and cheers as the fanciful creatures played their parts to make the children happy.

There were trained ponies and dogs, soldiers marching, bands playing and more bands playing (seven in all), and choruses singing Christmas carols, soloists with wonderful voices, beautiful Japanese maidens in flower drills, and white-clad, golden-haired American maidens and snow dances.

Such a wonderful panorama. It kept one busy trying to see even a part of it all!

When the great fete around the tree in the "Court of the Universe" was over, there was a grand rush for the water front, where, with the beautiful Golden Gate in the background and the huge fire ships on parade, throwing great streams of water high into the air, rivaling the marvelous fountains on the Exposition grounds, the Japanese fireworks were shooting great yellow smoke bombs into the air. Out of these came such a shower of flags, parasols, balloons, frogs, horses, elephants, men, women, birds, and butterflies as only the wildest childish dream could picture.

At last the happy children thought they had reached the climax of delight. But no! "Look, look!" they cried; and an aeroplane, like a beautiful white sea gull, sailed into the air, now skimming the smooth blue water of the bay, now on her snowy pinions high into the air, and flying in and out with a grace and beauty such as our forefathers could not have believed to belong

to an inanimate thing. Even some of those children who saw it must have wondered if it were not alive like Mother Goose.

"O! O!" they cried again in ecstasy as it came nearer. Now it was sailing over our very heads, and only about three hundred feet high. Then their cries turned into wild screams of excitement, for the beautiful wild bird was shedding his feathers. No; they were bright-colored balls and paper toys, and they were falling everywhere among the crowd. Such scrambling and laughing and screaming! Thus ended the greatest Christmas ever.

When California sent the Santa Claus ship to the Belgian children, some of the long-faced ones wagged their heads and said: "We have plenty of poor at home." But I say to you that if there was a poor child in San Francisco who did not have a happy Christmas and was not bountifully fed, it was not the fault of San Francisco nor of the *Examiner*. And if you ask the kiddies, they will answer in chorus that they would rather have had that Christmas Day than any amount of anybody's old clothes with the buttons off. Make them happy at Christmas time, and for many a day they will forget that they are poor.

California may fall short of the place I had pictured in my dreams. I may have said again and again, "I was more comfortable in Winnipeg when it was twenty-five degrees below zero than here, chilled to the bone with the dampness and rain"; but one cannot be comfortable anywhere all the time, and after all one cannot help admiring the California spirit, and with the natives sing: "I love you, California."

Riverside, Cal.

## TONAKA'S CHRISTMAS DOLL.

By MRS. BELLA MCCALLUM GIBBONS.

Tonaka was a full blood Indian boy about fourteen years of age when he came to Goodland School. He was overgrown, though well built—a typical Indian, and spoke only his native tongue.

Having lived in an isolated section, he had never been to school—his misfortune rather than his fault. In the school-room Tonaka was quiet, but his alert quick eyes took in everything.

On the playground, the boy was continually in trouble those first weeks of school. Some of the boys made fun of his clothing, several sizes too large, and of his coarse, squeaking shoes of men's size. All this stirred his savage nature. Consequently every time Tonaka saw anyone look at him and laugh, he would double up his fists, make for the boy and generally give him a good pounding, for he was like a demon when his temper was aroused.

However, as the weeks passed a better understanding existed between Tonaka and the other boys, and there was less and less friction. Tonaka was learning English, too, very fast for one of his age, and using every word he knew.

Christmas came on—the happy time of the

Here too, Christmas Can Be Made an Occasion of Joy.

school year for the children. It was announced some days before Christmas that, owing to the "hard times," Santa Claus was very poor; but that he would bring something to Goodland because several of his friends had sent him Christmas gifts for the children there. The old Saint did come too, with many pretty Christmas things,—fruits, candies, fire crackers, and dolls; and he distributed the presents to all the children. Their hands, pockets, and little aprons were full, while their bright joyous faces were pictures of happiness and contentment.

After each little girl had been given a doll, one was left over—a pretty wax doll with yellow hair and blue eyes. Santa was puzzled, and asked one of the teachers standing by what he must do with it. Before the teacher could reply, Tonaka stepped up with a wistful expression in his eyes, and said "Please Mr. Santa Claus, give to me doll."

Some of the boys nearby yelled, "Tonaka, girl boy, wants a doll. Put your baby to sleep Tonaka. Hurrah for Tonaka!"

Santa had given him a doll, and for a moment it seemed that the boy's old nature was being aroused; but mastering himself, he faced Santa Claus and said: "Thank you Mr. Santa Claus for one doll. But I not want it, the doll, for my play. I know boys not play no dolls; just little girls love dolls, that's all; and boys tell one big story when say Tonaka girl boy, wants doll itself to play like girl. Back to home is one little girl, she my sister, too, just little girl about six years next summer old. No doll never did come at my house. No Santa Claus not come! Road is bad, hills lot high. Santa get lost if it try to come, mebbe so. But little sister all time try to play with some rag doll, sometimes make corn-cob doll, too; paint face with red berry, make eyes with beads. So, I want shore nuff doll for it, my little sister; make it so glad when it sees shore nuff doll, look like people, eyes like sky, go to sleep on bed too; and cry like little girl when it get mad. Hair not straight, look like hair is full of rings and sunshine all time. Put it, doll, in little trunk; keep it asleep long time, carry it little sister sometime, and it will be so glad.

"Boys make fun, and I get mad; but think about it a Christmas time, and my mad done left me now. Little sister, it not know 'bout Christmas much; but I take doll and tell it Santa Claus too, sometime, mebbe so."

The doll was carefully wrapped in bright Christmas paper, and kept as a sacred treasure by Tonaka, until he went to see the "little sister," whom the Indian boy had remembered when he was enjoying the first real Christmas he had ever known.

Goodland Indian School,
Goodland, Oklahoma.

*Children of the Lighthouse.* By Charles Lincoln White; issued by the Council of Women for Home Missions; published by the Association Press, New York City.

For sale by the Presbyterian Committee of Publication, Richmond, Va. Cloth, net, 40c; paper, 25c. (postage extra). Leaders' Helps, 5c.

This is a breezy little book, written in a way that will charm a child. The story is told of Ruth and Tom, twins, whose father is the lighthouse keeper. Through the agency of Uncle Jack, one of "Uncle Sam's" naval officers, the twins come in touch with children in Cuba, Porto Rico, on the Mexican border, and with little folks in the mountains and in the cities, children of foreign parents, and also the Indians. But read it yourself, and you will see what a delightful textbook "Children of the Lighthouse" will furnish the Juniors for 1916-17.

With this book is supplied a very original Leader's Help. It gives all sorts of suggestions for "cut outs" and various devices that appeal to little folks. It would make a good Christmas gift book,—better than many offered.

## CONDITION OF ASSEMBLY'S HOME MISSION TREASURY, NOVEMBER 1, 1916.

| | |
|---|---|
| Cost of work, April 1 to Oct. 3 | $95,575.07 |
| Receipts to Oct. 31 | 75,573.27 |
| Deficit this year | 20,001.80 |
| Indebtedness from last year | 13,000.00 |
| Present indebtedness | 33,001.80 |

A. N. SHARP, *Treasurer.*

## CAN YOU TELL?

1—How did a Southern Methodist foreign missionary show her interest in the cause of Christ among the Mountain people?
2—When did a bran-new gingham dress come in very "handy?"
3—Whose work as a "clear-house for Christmas" brought blessing to a certain section?
4—Who said that a Bible verse had just "hit" her case?
5—When did a drive of four miles take two hours, and necessitate the crossing of streams thirty-four times?
6—Whose Christmas joy at receiving a beautiful big doll, was not marred by its missing fingers?
7—How did Antonio describe his younger brother?
8—Tell about some of the things that happened in the great court of the Universe one Christmas day.
9—How did a wise mother teach "proportionate giving" to her young daughters?
10—What did Tonaka say about the eyes and hair of the Christmas doll?

## SENIOR HOME MISSION PROGRAM FOR DECEMBER, 1916.

Prepared by MISS BARBARA E. LAMBDIN.

*Could every time-worn heart but see Thee once again,*
*A happy human child among the homes of men,*
*The age of doubt would pass—the vision of Thy face*
*Would silently restore the childhood of the race.*

*—Van Dyke.*

THE VISION IN THE HOLLY WREATH.

1 Song—"Thou Didst Leave Thy Throne."
2 Prayer—That seeing more clearly the love of God to us, as shown in the gift of His Son, we may forget self and our own personal concerns, and lend ourselves to the guidance of the Spirit of Christ in loving deeds for others.
3 The Vision of the Prince of Peace—Isa. 11:1-12.
4 Solo—"Hark, Hark My Soul!"
5 A Christmas Vision of Opportunity—Recitation.
6 Seeing Several Varieties of Christmas.
7 Holly Sprays.
8 A Vision of Service.
9 Transaction of Business.
10 Song—"Joy to the World."
11 Prayer—That Christmas may be not only a time of joy, but of great blessing in the surrender of many hearts to the Savior; that our homes and schools and missions may be graciously used in bringing in the reign of Christ of peace and good will in all the earth.

* * *

NOTES: 4, See suggestion in Junior Program for picture of the "Adoration of the Shepherds."

5 "The Christmas Vision;" and other poems if desired.

6 Short accounts of Christmas at our various Missions.

7 Have holly wreath made of green paper, each leaf or cluster containing a Christmas verse or quotation. Separate and give out to be read.

8 How we may, through our acts and gifts of love, through our homes and community spirit, bring Christmas joy to many at home and in more distant places.

9 Include definite plans for service. See suggestions about sending gifts to our Missions.

## A HAPPY CHRISTMAS TO ALL.

## OUR SAVIOR, KING.

"There's a song in the air!
  There's a star in the sky!
There's a mother's deep prayer
  And a baby's low cry!
There's a tumult of joy
  O'er the wonderful birth,
For the Virgin's sweet boy
  Is the Lord of the earth.
We rejoice in the light,
  And we echo the song
That comes down through the night
  From the heavenly throng.
In the light of that star
  Lie the ages impearled;
And that song from afar
Shall sweep over the world."

—J. G. Holland.

## FOR OUR KING.

"In little faces, pinched with cold and hunger,
Look lest ye miss Him! In the wistful eyes,
And on the mouth unfed by mother kisses—
Marred, bruised, and stained, His precious image lies.
And when ye find Him in the midnight wild,
Even in the likeness of an outcast child,
O wise men, own your King!
Before this cradle bring
Your gold to raise and bless;
Your myrrh of tenderness!
For 'As ye do it unto these,' said He,
'Ye do it unto Me.'"

# WHAT THE CHRISTMAS CAKES TAUGHT.

By LAURA WADE RICE.

"Nellie, come—Mamma's going to cut out Christmas cakes, and she says we may have a piece of dough and make some for ourselves."

"Goody!" and Nell came down stairs two steps at a time. "Oh! Mamma, you are so busy—let us cut them all—we've played doing it for years, and we are big girls now."

"Very well, and thank you," Mamma answered, giving each little daughter a kiss —then, an idea coming into her mind, she added, "I will give each half of the dough, and every tenth cake shall be mine, the rest you may do as you please with. Is that fair?"

"I should say so," shouted Daisy, but as Nell rolled up her sleeves to begin she said soberly, "Mamma, it's a great deal more than fair! What do you mean? All the things are yours."

Some of the "Tenth Money" Sent Christmas Joys to Canoe, Ky. (See Mrs. Turner's account in the Home Mission Dept.)

"But you are doing the work that turns 'things into cakes.' Besides I give them to you," answered Mamma, beginning to stir up material for larger cakes.

"Yes, and you give us good food and home, and so we've got the strength to work with," said practical Nell. "It's too little pay for so much give."

"It isn't 'pay' at all," Mamma contradicted. "The tenth is mine, I never gave you that. If you want to pay me you can give me some of yours."

"Mamma!" began Daisy, wonderingly, "I don't know what you mean."

"I do, I do," Nell answered vehemently, working away with vigor. "'The tenth is the Lord's.' Mamma wants to teach us something. He gives us everything but the tenth, gives us all the strength to work with, and it's only after we've taken His part out that we begin to give. You see, I haven't been living with Mamma fourteen years for nothing. I know she has meaning in her plans."

Mamma smiled lovingly, "Now, how will you work my plan? You know you asked me yesterday what systematic and proportionate giving means. Proportionate means taking one part or portion of the whole, such as one out of every ten or three out of five, or any amount you decide on. Systematic means to do it by a plan, regularly."

"I'll take out each tenth one as I cut it," Nell assented, but Daisy objected. "That'll take too much time; when I'm done I'll count them all and divide by ten."

"Both ways are systems," said Mamma, smiling, "Which one is best?"

"Mine," said Daisy. "It's less trouble."

"Mine," said Nell. "Then Mamma wont have to wait so long for hers; we get ours right off, and 'tisn't fair for her to wait." "Now," she added, with satisfaction, "I've got something of my very own to give to that family our Mission Band is going to send a basket to at Christmas. It feels lots nicer."

"On the first day of the new year," Mamma said, "Papa and I have decided to give you each an allowance, out of which you are to buy your gloves, handkerchiefs and ribbons. Then, as we want you to learn to earn money, too, Daisy shall do the dusting and Nellie may make the beds and straighten up the rooms for me in the morning, and we will pay you so much a week."

"Oh! thank you, Mamma." "Oh! Mamma, you and Papa do so much for us, we don't want any pay."

"Thank you, dear, but if you do it regularly and faithfully you will save my getting

Jackey Horner, Who Wants It All For Himself.

a servant to do it. You can put love into your service. Now, how about God's share?"

"Ten cents out of every dollar?" That's the tenth, isn't it?" said Nell immediately. "That belongs to God!"

"'Spose our gloves and ribbons and handkerchiefs all wear out and ninety cents won't buy new ones?" Daisy questioned.

"'Spose the dollar wouldn't buy them?" Nell asked.

"Then something would have to wait," Daisy answered laughingly.

"Then let it wait with ninety cents," said Nell, emphatically. "If that ten cents is God's, it isn't ours, and if we spend all our ninety on ourselves, what are we going to have to give away? I want to carry my own money to the Mission Band and Sunday school, and have some to put away for Missions and the rest."

Daisy gave her rolling pin a flourish as she added: "Mend your gloves, Mamma 'll teach you, don't lose your handkerchiefs, and do without new ribbons. I see how to have money to give, and I'm going to get a box and print on it in fancy letters, The Lord's Tenth, and put His penny in just as soon as I earn ten. Then it'll be there, and I can't forget and spend it and have to owe Him money as well as thanks and love. I see the way to do, and I mean to begin right off. Here's Mamma's panful of 'tenth' cakes. Is the oven hot?"

## A CRADLE SONG.

(The mother is wise who sings to her little one such a sweet character-forming song as this, rather than a silly ditty, and happy is the child lulled to slumber with its tender strains.)

Hush! my dear, lie still and slumber;
Holy angels guard thy bed!
Heavenly blessings without number
Gently falling on thy head.

Sleep, my babe; thy food and raiment,
House and home, thy friends provide,
All without thy care or payment
All thy wants are well supplied.

How much better thou'rt attended
Than the Son of God could be,
When from heaven He descended,
And became a child like thee!

Soft and easy is thy cradle;
Coarse and hard thy Saviour lay;
When His birthplace was a stable,
And His softest bed was hay.

See the kindly shepherds round Him,
Telling wonders from the sky!
Where they sought Him, there they found Him,
With His Virgin mother by.

See the lovely Babe a-dressing;
Lovely Infant how He smiled!
When He wept, the mother's blessing
Soothed and hushed the holy Child.

Lo, He slumbers in His manger,
Where the horned oxen fed;
Peace, my darling! here's no danger!
Here's no ox a-near thy bed!

Mayest thou live to know and fear Him,
Trust and love Him all thy days;
Then go dwell forever near Him;
See His face, and sing His praise.

I could give thee thousand kisses,
Hoping what I most desire;
Not a mother's fondest wishes
Can to greater joys aspire.

—Isaac Watts.

# JUNIOR HOME MISSION PROGRAM FOR DECEMBER, 1916.

Prepared by MISS BARBARA E. LAMBDIN.

*Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God. The Everlasting Father, The Prince of Peace.*
Isaiah 9:6.

1 O Little Town of Bethlehem.
2 Unto us a child is born—followed by a prayer of adoration and praise for God's wonderful Gift to us, and to all the world.
3 Reaching Out to Others.
OUR ADORATION.
4 Angels from the Realms of Glory.
5 David's Son, our Savior—Matt. 2:1-11.
6 Our King—Recitations.
7 Real Cheer in Different Places.
8 A Cradle Song.
9 Taught by the Christmas Cakes.
10 It Came Upon the Midnight Clear.
11 Out West at Christmas Time.
12 Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. Heb. 9:26. Prayer that the spirit of Jesus may rule our hearts, and His reign be extended over other hearts and lives; that many precious souls may be won, especially of little children, at the glad Christmas time; and that great blessing may be upon all our missionaries and their work for the Lord Jesus.

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NOTES—2 and 12. Copy and give out quotations in advance, and have them committed to memory. Follow immediately with the prayers.

3. Transaction of regular business, and plans for bringing Christmas happiness to others. Send all gifts early; mark plainly, and prepay all charges. It is better to write in advance, and find out just what things are needed.

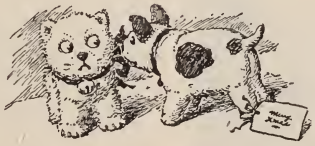
4. Before beginning the Christmas program, show a picture of "The Adoration of the Shepherds." Get an inexpensive colored copy, about 18 x 24 in., place inside an ordinary suit box, and wreath with greens. Fasten securely to the wall, and conceal by a curtain. The side of the box will serve as a shelf on which to place a row of tiny candles in front of the picture (guard against fire). Explain that what we do for the needy in Christ's name is unto Him.

6. By three children. Two recite the first poem, holding up between them a star, and the third gives the application.

7. May be sung by children dressed as little mothers, holding their dolls.

8. Includes short accounts of Christmas in the Mountains and New Orleans, and 11, at Goodland, Tex-Mex., and in the West.

Send out Christmas post card announcements of the meeting. If additional Christmas verses or news are desired, wrap up like a bundle and put in a "Santa Claus" bag, from which they may be drawn; the same bag may then receive the gifts or offerings the children bring for others. See also Senior Program.



# HIS FIRST MISSIONARY JOURNEY.

REV. F. A. BROWN.

HE HAD lived in the city until he was four months old, when he wanted to see the country, so one fine spring morning, when the school that his mother was teaching had a few days' holiday, he took his mother and father with him and went itinerating.

Over a low mountain pass, down a road beside a lake, just the width of the Sea of Galilee, and which like Galilee has mountains on its eastern side and

many villages along its western side, and many fish in its waters: on he went to a little village beside the lake about 30 miles north of his home in Hsuchoufu, China.

His mother and he traveled in this old rickshaw, which was borrowed from the village blacksmith, the first jinkrickshaw ever seen in this part of the country, while his father rode a bicycle. It was hard to say which seemed the most wonderful to the people along the way—the jinkrickshaw, the bicycle, the foreign baby or the foreign lady.

He went by many villages, more than he had fingers and toes, by hundreds of dirty, happy little children playing in the sun. And how the women and children came to look him over! They were delighted to see a real, sure enough foreign baby, while he grinned back at them.

So when the sun was setting he and his folks reached a village beside the lake where there are four Christians, and here they spent several days. One of your day schools is here,—I mean one that belongs to you boys and girls in America, which you are helping to support. Maybe you would like to see this school. Well here it is. Mud walls, grass roof, mud floors. See the little narrow benches outside the door. But I expect you would rather see the scholars. Well, here they are on this page. The teacher is in the back row and little Frank Brown, the subject of this sketch, is held by one of the boys. This is a new school, only fifteen boys, and the teacher is a very bright, Christian young man. His salary is about $3.00 per month.

One day he went to another school five miles farther away, another day he went to church, two miles away, but I think he went to sleep while his mother examined the women who were studying their Bibles and learning to read. These poor old Chinese women certainly liked to look at him and asked a thousand questions about him. Here

Notice the Ugly Mud Wall Around the City.

These Poor Old Chinese Women Certainly Liked to Look at Him and Asked a Thousand Questions About Him.

is the way they liked to hold him, as in the picture.

Well, altogether he visited five villages. These villages are very dirty and poor, but most of them have trees, but here is one without trees. Can you see the ugly mud wall around it? This is supposed to keep out robbers.

On his way home they stopped at a little inn for lunch. Here is the crowd that followed them in. (Notice the illustration.) They are looking up at the baby while his father snapped the camera. A jully looking crowd, don't you think?

But there are thousands and thousands of villages just like these and they are dark, very dark, and their hearts are darker yet. But here and there the light is breaking. And when some of you grow up, you will be coming out here to light up some of these villages. Won't you?

*Hsuchoufu, China.*

## JUNIOR FOREIGN MISSION PROGRAM FOR DECEMBER, 1916.

Arranged by MISS MARGARET MCNEILLY.

Topic—CUBA.

Song—Away in a Manger.
Scripture Reading—Luke 2:8-14.
Prayer.
Minutes.
Roll Call—Answer with the name of a missionary in Cuba.
Collection song.
Offering.
Recitation—A Light for Jesus.
Story—Senora Valdez and the Book.
A Letter from Cuba.
Song—Selected.
Prayer—Closing with the Lord's Prayer in concert.

SUGGESTIONS.

Let one child find out something about the early history of Cuba. Some of these facts are given in the "Letter from Cuba."

It would be well for the Leader to prepare and give out in advance of the meeting, some questions on, not only the history of Cuba, but the beginnings of our work there.

Have a map of Cuba drawn and our stations located. Some of the children studying geography could do this work.

Impress the Band with Cuba's need of the Gospel, and that Christ came into the world to save Cuba, as well as ourselves.

**Note:** The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year $1. These programs are issued the 15th of each month for use the succeeding month.

# FOREIGN MISSIONS

Rev. S. H. Chester, D. D., Editor, 154 Fifth Avenue, North, Nashville Tenn.

## MONTHLY TOPIC—CUBA.

THE Island of Cuba contains about forty-five thousand square miles of territory, most of it of great fertility and much of it in a high degree of cultivation. At the time of its discovery by Columbus it was inhabited by an unusually fine specimen of the Indian race. When the Spaniards came the natives had intelligence enough to know that they were helpless and one of the native chiefs came to him with a present of a basket of fruit and said to him, "Whether you are divine or mortal we know not. If you are men like us and expect to die, and believe with us that after this life there is another in which every one is rewarded according to his deeds, you will do no hurt to those who do none to you."

The character of the invading Spaniard is to be inferred from the fact that his response to this appeal was the practical extermination of the tribes within less than a quarter of a century.

The Island was re-peopled with Spanish adventurers and African slaves and contains today a population of about two millions, quite evenly divided between the pure Spanish, the pure African and the mixed breeds.

For a period of about four hundred years the mother country kept this fairest of her colonial possessions as a place where she could, by every form of political and commercial tyranny, replenish her own treasury at the expense of the Colony, and where she could send her own bankrupt nobility to recuperate their fortunes.

In the year 1898 God heard the cry of the oppressed people of Cuba and committed to the United States the task of their deliverance. It was the Christian public sentiment of this country which then declared that this beautiful island should be delivered from the blight of Spanish tyranny and have the opportunity of becoming what the Creator of the world intended it to be. The administration of the trust assumed by our Government at that time has been one of the most creditable chapters in our national history and the condition of the Island today is the unanswerable witness to the truth of this statement.

As this American guardianship has opened up the opportunity, so it has brought to the American Protestant Church the responsibility of delivering the people of Cuba from the bondage of ignorance and superstition in which they were found after the same four hundred years of tuition at the hands of the Romish priesthood.

On this subject we desire to quote from a series of articles by Mr. George Kennan, the famous world traveler, published in *The Outlook* in 1897 and 1898, just before and just after the Spanish war. Mr. Kennan's articles were concerned only incidentally with religious conditions. He was also entirely outside of the sphere of Protestant missionary influence. What he has to say on the condition of the

"Bone Pile," Catholic Cemetery, Havana. Human Remains, Ejected by the Priests in Charge for Non-Payment of Holy Ground Rent..

Church in Cuba at that time is for that reason all the more significant. We give his description of what he saw of the real estate agency conducted by the priesthood in the matter of cemeteries, trading on the superstition of the people in regard to being buried with at least a sprinkling of "holy water" on "consecrated ground." Mr. Kennan says:

"Up to the time when I left Cuba all the 'consecrated' burial places on the Island were the property of the Church, and were under the direct and exclusive control of the clergy. Private individuals might lease plots of ground in them for a term of years, and might renew these leases from time to time by making fresh payments. If a lease were not renewed when it expired the priests had a right to remove the occupant of a grave and put another corpse in his place, just as they would eject the occupant of a rented house who had failed to pay his rent and put in another tenant. So far as I could learn, the priests had no right to forbid the burial in consecrated ground of a man who, during his lifetime, had been a member in good standing of the Roman Catholic Church — even although his relatives might be too poor to lease a grave; but they did have a right to refuse to read the burial service over him, and if, at the end of a week or ten days, they wanted to put another corpse in the place that he occupied but had not paid for, they were perfectly at liberty to dig him up and make some other disposition of his remains. As the people of Havana die at the rate of from one hundred and fifty to two hundred per week, as they must all be buried in this cemetery, and as the priests can turn them out of their graves and put other corpses in their places as soon as their relatives cease to pay rent, the Christopher Colon cemetery is a source of large revenue to the Church. Commercially, it is precisely equivalent to a big block of tenement-houses, except that when living tenants are ejected for non-payment of rent they take care of themselves; whereas dead tenants, when exhumed, must be in some way disposed of. This difficulty the priests have met by establishing in every large cemetery a corpse-destroying house and a bone-pit. When a dead man's relatives are

too poor to rent a grave, or when, if they have rented one, they default in the payment of rent, the priests dig the body up, take it to the corpse-destroying house, remove the flesh from the bones with quicklime, and then throw the skeleton into the bone-pit.

"The soldier who went through the cemetery with us had no literary culture, and was coarse and profane in language; but he seemed to be a man of strong, original character, and he held very clear and positive opinions with regard to Cuban priests and the Cuban Church.

"'I'll show you,' he said, with feeling, 'how the black-robed cormorants treat *their* dead.' And he exclaimed, as we walked away from the flag-decorated mounds that marked the graves of the sailors of the Maine: 'I've been here at this gate for three weeks, off and on, and I've seen the whole infernal process. They won't even pray over the bodies unless they get their miserable fees; and in less'n a week thy dig 'em up, eat all the flesh off of 'em with quicklime, and then pitch their bones onto the bone-pile. Oh, they're a sweet lot, they are! Infernal cannibals, I call 'em."

"'Don't they have funeral ceremonies at the grave?' I inquired.

"'Ceremonies? Not much! If the relatives of the dead can pay a dollar or two, the black-gowned scoundrel in the house at the gate comes out with a basin and a clothes-brush and slings a little holy water at the hearse as it goes in; and that's all the ceremony there is. If the man's friends are rich, and can pay the shaven-headed old cormorant enough, he'll read the whole prayer-book over the grave; but it's no pay—no funeral. Most times they just put the coffin in a hole and cover it up, and nobody says nothing. And then, when they want the grave for another corpse, they dig the first one up and take him to the lime-box and the bone-pit.'

"The bone-pit proved to be a rectangular excavation in the ground, forty or fifty feet square and of unknown depth, surrounded by a low wall of rubble or brick covered with cement. It was filled nearly to the level of the ground with dismembered human skeletons of both sexes and all ages, lying in disorder and confusion, inextricable.

"How deep this bone-pit was, and how many thousands of human skeletons it contained, I had no means of finding out: but in one corner, where somebody apparently had been trying to dig to the bottom, I could see to a depth of twelve to fifteen feet. As far down as that the bones extended in a solid mass, and the bottom of the excavation was perhaps fifteen or twenty feet lower still."

The question now is, is the church that tolerates this gruesome business, and retains in good priestly standing those who thrive on it, entitled to a monopoly of the religious instruction of the Cubans or any other people? The question does not need an answer. The work of our Protestant missionaries is needed in Cuba, and is cordially welcomed by the better class even of those who retain a nominal connection with the Romish church.

The description of the present condition of the work taken from this year's Annual Report will be found on another page of THE SURVEY.

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## THE WOMAN'S AUXILIARY.

We are glad to give a large portion of our space this month to the Womans Auxiliary, in order that something like an adequate presentation of the splendid work our women are doing may be given to the Church. Some interesting articles and letters which would otherwise have been published in this number are for that reason held over until next month.

A Group of Our Day School Teachers Gathered for a Conference at Caibarien, Cuba. Mr. and Mrs. Sims are at the end of the table.

## Would the Bringing Up of our Foreign Missionary Work to the Standard of our Missionary Platform be Too Large an Undertaking for our Church at the Present Time?

Two years ago a member of the United Presbyterian Church, in studying the question of union with our Church, made an examination of our statistical tables with somewhat startling results to himself, and to us also when our attention was called to his figures.

His first finding was that of the 3,409 churches then on our roll, there were 137 which gave an aggregate of $325,000, which was $9,000 more than one-half of our total receipts for that year. We are confident that no very great change in the situation indicated by these figures has been made within the past two years.

The deductions which the writer made from this finding were first, that we have among our people some very generous givers; and second, that the grace of giving is not largely developed among the rank and file of our membership.

This logic seems to be invincible. The unaccountable thing is, how such a state of things can exist after all the years of strenuous effort that has been made, by correspondence from the office, by public presentation of the cause of missionaries, Secretaries and Forward Movement workers, by Mission Study Classes, and by an almost ceaseless round of conferences and conventions, to develop missionary interest in the Church.

Our deduction from the fact given above, which seems to us to be reached by equally invincible logic is that, when we adopted our Missionary Platform in 1907, entering into covenant with the other Churches of Christendom that we would give the gospel to a certain portion of the non-Christian world if they would assume responsibility for the remainder of it, we undertook no impossible task. All we need is to bring about 300 more of our churches which may be assumed to have about one-half of the financial ability of the first 137 up to the same standard of missionary giving and the financial part of the problem would be solved.

The 137 churches referred to were those which gave over $1,000 each to the Cause. We would respectfully suggest to our Presbyterial Chairmen to take this matter up and see how

Athletic Club of Presbyterian School, Cardenas, Cuba. Athletic Director, P. R. Guitart, of Austin College, Texas.

many such churches there are in each of our Presbyteries and what other churches there are in each Presbytery which might by a vigorous campaign of education and inspiration be moved up into the same class.

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ARE MISSIONS IN CUBA WORTH WHILE?

Some, who look for national prosperity only as the result of mental and physical development, have called in question the need for evangelical missions in Roman Catholic countries. They do not know the "facts." Take Cuba, for example, where Roman Catholics were in full control for centuries. Evangelical work began in earnest at the close of the Spanish war. The byproducts of these missions include the following: The diffusion of the Scriptures and other evangelistic literature far and wide among the people. (These are taking the place of ignorance of the Bible and familiarity with vicious books and papers.) Purification of domestic conditions by the lessening of concubinage through the gratuitous celebration of marriages (3,400 in fourteen years by one Protestant pastor); the inculcation and exemplification of the sanctity of the Sabbath; establishment and maintenance of virtuous homes by married clergy; education of the public conscience as to lying, blasphemy and dishonesty by replacing erroneous teaching with the divine standard of life and conduct; protest by word and example against the lottery and the consequent impoverishment and demoralization of the people; correction of the general belief that Protestants do not believe in God, and that the Protestant Bible is a counterfeit; changes effected in Roman Catholicism itself as seen in the repair of their dingy churches, introduction of pews, more frequent preaching by the priests and an evangelical note now heard from their pulpits.

"All these things are evident to the public," says Dr. J. Milton Greene, "and we reap the reward of them in the general respect shown us—mere toleration as at first, having given place to a positive deference."

But indirect results are not by any means all the harvest reaped in these fourteen years of missions in Cuba. The thousands who have been gathered into the various missions form the vanguard of true moral reform and spiritual progress in Cuba. They are the real salt of the nation, the bulwark against the inrushing tide of agnosticism, indifference and gross immorality. Splendid characters abound among the young people.

*Missionary Review of the World.*

## OUR CHURCH'S FOREIGN MISSION GOAL.

EGBERT W. SMITH.

AT BIRMINGHAM in 1907 the Assembly declared that the number of human beings in non-Christian countries for whose evangelization our Church is directly responsible is approximately 25,000,000 souls.

It further declared its judgment that to give the Gospel to these twenty-five millions within the present gen-

eration will require not less than 800 foreign missionaries and 5,000 trained native workers. It further declared:

"It is the judgment of the General Assembly that it will cost not less than $1,000,000 per annum to support the above-named workers and their work, and we, therefore, declare it to be, in our judgment, the duty of our Church to begin at once the effort to bring its foreign mission offerings up to this mark." (Minutes 1907, page 50.)

Not only has this solemn declaration and appeal of our Church never been rescinded, it has been repeatedly reaffirmed.

In 1908 the General Assembly adopted the following:

"1—We do hereby solemnly reaffirm the Missionary Platform adopted last year, and charge our Executive Committee to keep this standard before it as the goal towards which it is to work; and

"2—That the Platform may cease to be a paper one and become a practical endeavor, we urge our Presbyteries to take action that will lend to its adoption by individual churches." (Minutes 1908, page 38.)

In 1914 the General Assembly unanimously adopted the following deliverance:

"We reaffirm the Missionary Platform adopted by the General Assembly at Birmingham, in 1907, in which as a Church we covenanted with God and the other Christian denominations to evangelize 25,000,000 of our fellow-men, in seven foreign countries, as our rightful share of the non-Christian world, and called for an offering of $1,000,000 per year as the necessary means of accomplishing this sacred task." (Minutes 1914, page 76.)

In 1916 the Birmingham Platform was again reaffirmed, the Orlando Assembly unanimously endorsing and adopting as its own its Standing Committee's declaration "that the Birmingham Missionary Platform should be kept before our people until this task, conservatively estimated as costing $1,000,000 per annum, be accomplished." (Minutes 1916, page 61.)

This Missionary Platform of the Assembly has been before the Church for nine years. One-half our Foreign Parish is still in utter heathen darkness. How shall we answer to God for their souls? How many millions more, of those we are responsible for, dying in utter darkness, shall be witnesses against us at the bar of God?

Detailed estimates recently made by conservative missionaries of the amounts required for this year's pressing needs and opportunities total $1,062,074, or just twice the $527,000 given last year. Strikingly do these figures confirm the original estimate that a million dollars per year would be required to evangelize our Foreign Parish in a reasonable time.

Thank God a beginning has been made, and made just where we should have expected so Christ-like a movement to take its actual start—among our noble women. The Virginia Synodical has definitely undertaken to double their Foreign Mission gifts this year, taking as their slogan, "Two dollars this year for every one given last." May God ring this challenge throughout our entire Church till every Synod and Synodical, every Presbytery and Presbyterial, every society, Sunday school and church has pledged itself in God's strength to do its part of the sacred task!

To reach this goal, to lay hold of "this joy that is set before us," will require prayer. It will require hard work. It will mean sacrifice. But our great Leader counted not the cost when we were to be saved.

"The son of God goes forth to war
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in His train?"

## ATTENTION! CHRISTIAN ENDEAVORERS!

EGBERT W. SMITH.

DR. THOMAS T. STIXRUD, of Luebo, Belgian Congo, Africa, has been assigned to our Christian Endeavor Societies as their own missionary, to be supported by them. To all the supporting Societies Dr. Stixrud will write a quarterly letter from the field which will powerfully tend to increase the Societies' missionary knowledge and interest.

Being an old Christian Endeavor myself, I believe this arrangement will exactly meet the foreign mission needs of Christian Endeavorers in our Church.

Dr. Stixrud (pronounced Stix-rood) was born in Christiania, Norway, November 23, 1887, and is therefore twenty-nine years of age. His professional training was received at the North Carolina Medical College, Charlotte, N. C., and at St. Luke's Hospital, Thompson Falls, Mont. His membership is in the Second Presbyterian Church of Charlotte. He received his appointment as a medical missionary April 9, 1914, and sailed for Africa July 14th of the same year.

Dr. Stixrud has made good. Shortly after his arrival at Luebo he was the means under God of saving the life of one of our missionaries by an exceedingly difficult and complicated operation. During the three hours it was in progress all work was suspended at the Station while the native Christians and missionaries wrestled together in prayer for the life of their beloved friend and teacher. Dr. Stixrud's surgical skill has given the new hospital a great reputation. He has also mechanical ability, a most useful gift in our Congo Mission, and in a pinch can run the saw-mill as well as the hospital.

Above all, he is a faithful servant of Christ who has heard his Master's call and is giving his life to the advancement of His Kingdom.

We trust that each one of our Christian Endeavor Societies will take as many $5.00 shares as possible in the $1,200 Annual Cost Fund of this consecrated and efficient young missionary.

A two-color leaflet, entitled, "Our Christian Endeavor Missionary," containing a picture of Dr. Stixrud and a most interesting letter from his pen, together with facts about our Congo Mission, and a suggested form of Society pledge for his support, will be furnished free by our office. Order immediately as many copies as you have members, addressing your order to Executive Committee of Foreign Missions, Nashville, Tenn.

## THE YEAR'S WORK IN CUBA.

REV. R. L. WHARTON.

THE past year in Cuba has been one of upheavals, removals, serious sickness and, at the same time, a year of great blessings.

The loss of Mr. Sims from the teaching force has made much more difficult our educational problem, while Mr. MacWilliams sickness, which made it necessary for him to return to the States temporarily, for medical treatment just as he was about ready for work, has greatly increased the strain upon some of the other workers. One of the principles of mission work is that the work must never stop. If six men are on the job and three drop out the other three are always expected to see that the work goes steadily on. Such was the task in which we were engaged in November, when Rev. J. T. Hall, a former Cuban missionary, came back to the field and lifted a part of

the burden. We are glad to know that Mr. MacWilliams is very much better and will soon be back at his post, when our working force will be normal again.

In many ways the growth in the work has been very encouraging. The actual increase in the number of communicants has not been quite so great as last year, but the gifts to all causes have been quite a good deal more than those of the previous twelve months. The majority of our native ministry is as fully alert to the necessity of working towards self-support as the missionaries, and they seemed to take great pleasure in making their financial reports to Presbytery the latter part of December. A missionary fund is a part of the regular budget, and every church is required to do its proportionate part towards covering the budget.

The school work in Cardenas, Caibarien, and Camajuani has been very effective and has given a great deal of uneasiness to our good friends, the Jesuits, who think they should have a monopoly in education. The Cardenas school, especially, has been blessed, having reached an enrollment of almost 300 pupils. The spirit of the three schools has seemed to grow more and more evangelical each year as an increasingly large number of the students accept the principles of evangelical Christianity. A good school is a remarkable source of strength to a nation.

The most signal blessing of the year has come to the Caibarien station in the shape of a beautiful and commodious church building. Contrary to the usual custom of begging equipment from our committee, it has been our great pleasure to present them with a large part of this church building, the gift of the American Consul at this place. This gentleman, Mr. P. B. Anderson, has lived for seventeen years in Caibarien and has been greatly prospered in his business. After all these years of prosperity he came to feel that he should have something to improve the moral and social condition of the town, and selected our church as the means through which to do the work which he wished to do. Just last night the church was dedicated with an attendance of more than seven hundred persons.

One great sorrow has come to our Mission during the year, the necessity of practically closing one station because of the reduction in the appropriations for another year. May the hearts of our good brethren at home be touched to give the necessary amount, that there may be no retrenching in the Master's cause.

## CAIBARIEN, CUBA.

H. B. SOMEILLAN.

THE success of this work is mainly due, under God's blessing, to the faithfulness of Rev. R. L. Wharton, who has been in the States since June of the present year.

The writer took charge of the church work Dec. 12, 1915, Mr. Wharton continuing as principal of the mission school until his departure in June.

Thanks to the untiring efforts and zeal of Mr. Wharton, the generosity of the Executive Committee, the gift of Five Thousand Dollars of Mr. B. P. Anderson, and the material help from the members and friends of our mission here, Caibarien has now a beautiful and commodious temple in which about 500 persons can be comfortably seated.

The dedication service on the evening of Feb. 25th of this year, was a blessed one, the building being packed with attentive listeners to the sermon on the text: "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. The crowd of peo-

ple outside of the church was as large as the one inside.

This service was followed by a series of especial meetings in which the Word of Life was faithfully preached to large audiences during ten consecutive evenings. Two immediate and visible results were obtained; one of them was 36 additions to the church among whom was the mayor of the town, and the other, the spiritual uplift of the membership.

The Sunday School work is in a prosperous condition, quite a number of new names having been added to the Roll since the dedication of our temple in February.

We have an adult organized class, composed almost exclusively of young people. This is one of the most encouraging features of the mission work in Caibarien. These dear young people conduct a flourishing Sabbath school and a weekly service in one of the suburbs besides a prayer meeting in the church and another in private houses. They also have a Bible study once a month, led by the pastor.

While it is true that with the retirement of Mr. Wharton from the field the mission day school has lost the most efficient promoter of its interests, we are rejoicing over the fact that the work is graciously blessed with such earnest workers as Misses Mary Alexander and Janie Patterson and Emelia Posada, whose labors in the past have been so very successful and of whose consecration and faithfulness, too much cannot be said.

Mr. Wharton's vacancy as principal of the school, is being temporarily filled by Rev. Manuel Alvarez, pastor of our church in Remedios, a town about 6 miles distant from Caibarien. Considering this unfavorable circumstance, Mr. Alvarez is doing his work as well as could be reasonably expected. It is to be hoped that some arrangement may be effected which will enable the principal of our mission day school, to fix his residence here.

Not wishing this letter to be too long, I now close it. Before doing so, however, let me assure those who may feel an interest in this promising field, that their prayers have not been in vain and that their offerings for its prosperity have yielded great results in the steady growth and development of its various departments.

Group of Pupils in Presbyterian School, Cardenas, Cuba, of which Miss Craig is Principal.

# IMPORTANT DATES IN CUBAN HISTORY.

J. T. HALL.

VISCOUNT BOLINGBROKE makes use in some of his writings, of the expression, "The dignity of history." It is a significant expression. Cuba has landmarks in her history, as interesting and dignified as those of any nation in the Western Continent.

1. The first of course is the *date of her discovery* by the White race.

Christopher Columbus discovered Cuba on the evening of October 27, 1492, and after beholding the natural beauties of the Island, he reported back to Spain: "Esta es la tierra mar hermosa que ajos hayten visto."—"This is the most beautiful land that eyes have seen."

2. Our next important date brings us down several centuries.

At mid-day on October 10, 1868, at a small place in Camaguey Province, by the name of Yara, Carlos Manuel Cespedes with a little handful of followers raised the first cry, "Viva Cuba Libre!" Cespedes was a man in whom the Cubans had great confidence, and his name is highly honored by the Cubans today, and the 10th of October is known as "El Grito de Yara"—The Cry of Independence; and has become one of the national holidays. The ten-years war against Spain began at this time, and from then until 1898, the Cubans were in almost continual war with the mother country. Many of her best and noblest sons poured out their life-blood on the battle field, saying by their death, "Give me liberty or give me death."

3. Our third land-mark in Cuban history was May 20, 1902. That glorious and memorable day, when all the world beheld, we believe, what had never been witnessed before. A strong and mighty nation had driven out the oppressor and now instead of taking "the spoil of them for a prey," the mighty warrior "left the captives and the spoil," and said in effect, "Take this precious treasure, won for you in great part by my own blood." The God Who gave us life, gave us liberty at the same time.

The stars and stripes were hauled down to the sounds of music and the ringing of bells, and the one-star flag of Cuba Libre was hoisted, and Cuba was constituted a free and independent republic. All know the relation of Uncle Sam to this new law, explained in the words of Senator Platt of Connecticut: "No man is bound to adopt a child, as we have adopted Cuba; but having adopted a child, he is *bound to provide for it.*"

4. Another important date to all who love Jesus as Lord, was in 1882, when Rev. Andrew McKim, a Presbyterian minister, was sent to Cuba by the American Bible Society on an investigating tour. So far as we know, he was the first Protestant minister ever to labor in Cuba. His sojourn was brief, however.

It was in the year of 1899, when to the Divine call: "Whom shall I send, and who will go for us?" many of the leading denominations heard the appeal, and many of their representatives responded: "Here am I, send me."

And very soon they were "holding forth the word of life," and proclaiming to the Cubans: "Behold the Lamb of God, that taketh away the sins of the world." "If the Son, therefore, shall make you free, ye shall be free indeed."

5. The last date to be mentioned will be this: It seemed fitting that the Southern Presbyterian Church should have a part in the glorious work of Cuba's evangelization. We who believe so strongly in God's works of Providence are privileged to believe that providentially Cardenas was to be the beginning of our operations. The first American blood spilled in the late war was in Cardenas Bay and of a Southern Presbyterian. One of the

leading surgeons in the United States army—a Southern Presbyterian—was located here, and had no small part in laying the foundations. Rev. Jno. G. Hall, of the Mexican Mission, laid the foundations in 1899, and the structure thus begun has grown to a flourishing church with one of the best mission schools on the Island. All are familiar with the story, how many of the workers were removed after having had some part in the spiritual reconstruction. Two of the pioneers are now dwellers in the heavenly city—"but their works do follow them." Three who have borne the "burden and heat of the day" for many years are now resting a bit in their native land. Those who still remain on the firing line trust to be cheered by the assurance that you up there by the staff will hold on to the ropes a little longer, while we tell you: "The prospects are just as bright as the promises of God here in the 'Pearl of the Antilles.'"

"In simple trust like those who heard
Beside the Syrian Sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee."

# *Telegram from Foreign Mission Committee*

We had thought Virginia Synodicals undertaking to definitely double their foreign mission gifts was an absolutely settled fact and had been giving it unchecked wide publicity. We have at this moment learned that the Virginia Synodical decided last week to include all the Assembly's causes in this effort. Please publish this telegram to correct erroneous impression that may have been created. Nothing less than the one million set by our Assembly will meet our Church's sacred obligation. How many more of those for whom we are responsible, dying in utter darkness, shall witness against us at the bar of God?

EGBERT W. SMITH,

*Nashville, Tenn., October 26, 1916.* *For Committee.*

## *Christmas Bells*

I heard the bells on Christmas Day
Their old familiar carols play.
And wild and sweet
The words repeat
Of peace on earth, goodwill to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong,
And mocks the song
Of peace on earth, goodwill to men!"

Then pealed the bells more loud and deep,
"God is not dead, nor doth He sleep!
The wrong shall fail,
The right prevail,
Of peace on earth, goodwill to men!"
—Longfellow.

## THE PRESBYTERY OF TAMAULIPAS.

REV. H. L. ROSS.

PRESBYTERY should have been held the latter part of June in Linares; but on account of political conditions was indefinitely postponed. While we were enjoying the many good things of the Westminster Encampment at Kerrville, the call came for a meeting at Brownsville. Two of the native ministers were visiting relatives near Mexico City, and did not receive word in time to reach the meeting, but there was a good attendance and surprisingly encouraging reports from all the field.

Rev. Leandro Garza Mora, the evangelist, says that Mexico was never so open to the gospel as now.

During most all the last three years the missionaries have been out of Mexico, making occasional visits from the border. The fact that the work has been held together by the native brethren in all the churches, except a few remote out-stations, gives us great

Members of Tamaulipas Presbytery—Standing, from left to right: Rev. Pedro Rodriguez, Rev. Arquimedes Martinez, Sr. Pedro Garcia, Sr. Catarino Lopez, Sr. Ismael Tamaz, Sr. Jose P. Garçia, Rev. H. L. Ross, Rev. Eleazar Perez, Sr. Jose Lopez. Sitting: Rev. W. A. Ross, Rev. Carmen Agutierrez, Rev. Leandro Garza Mora, Rev. Antonio G. Alvarez, Rev. J. O. Shelby and Sr. Carlos Delgado.

hopes for the future. A look into the intelligent, determined faces of the members of the Presbytery is inspiring.

We have not lost any of the native workers on account of the revolution, while other churches have lost a great many. The location of our work near the border, and our being able to keep in right close touch with the men accounts largely for this. Also the very cordial relation between the Mission and Presbytery established in the beginning of the work by Dr. Graybill, and which the Mission has tried to maintain, is bearing fruit.

The members of Presbytery, while hard-pressed on account of financial and political conditions, sound an encouraging note of self-support, which they are continually planning and working for. All went back home with a determination to increase the contributions to the Presbyterial fund and the pastors' salaries.

Two excellent young men were ordained at this meeting, and three were ordained last year. Arrangements were made for four ministerial students to go immediately to the college at Cayoacan, and two carry on their studies at home.

## MISUNDERSTOOD MEXICO.

By Mrs. William Wallace.

ISAIAH 54:11, 13. Mexico, "O, thou afflicted one, tossed with tempest and *not comforted*, behold I will lay thy stones with fair colors and lay thy foundations with sapphires * * * and *all thy children shall be taught of the Lord* and great shall be the peace of thy children."

Also Acts 16:10: "And after he had *seen the vision*, immediately we endeavored to go into Macedonia assuredly gathering that the Lord had called *us* for to preach the gospel unto *them*."

Let us proceed to get the vision tonight and go tomorrow to our Mexican Macedonia!

Beautiful, wonderful Old Mexico! Our nearest foreign mission field which is separated from the United States by nothing but an imaginary line two thousand miles long, the Rio Grande, and prejudice. A fascinating country and people under our very noses, but as little known and understood by the average-born United States American as the country of the Grand Laama. Do you realize that Mexicans are Americans like ourselves — North Americans at that? Mexico is *not* in South America as we once heard a fairly intelligent woman ask.

In order to properly get the vision, one must more than cross the imaginary line or the river. Carry your prejudice with you if you will. It will take to its heels when you get into the heart of Mexico and into the soul of the Mexican people. But you must go farther than Tia Juana or New Laredo, Nogales or Ciudad Juarez, to see the real Mexico or the real Mexican. There are too long United States race courses, too much bad United States whiskey, too numerous, terrible gambling and other holes, too many United States vices and too few United States virtues in the border towns to see our Mexico or our Mexicans at their best. Mexico is a huge "everything" in physical and general characteristics. All kinds of scenery, all kinds of climate, all kinds of products, and all kinds of people,— all depending upon the latitude, longitude and altitude. Chilpancingo and Chihuahua are as different as El Paso and New York. A Guerro Indian and a Mexico City gentleman as much alike as a Bostonian and a Texas cowboy! The Yucatecos and Tabasquenians are a species by themselves just as native

Californians and Yankees are. In regard to Mexico, as in other things, we must not generalize from too few particulars. With all due respect to the truly sincere people of the United States who have gone to Mexico and many such have gone and many are still there, any one who has thought at all must confess that Mexico has been crushed, oppressed and miserably treated since the days of Cortez. Spain, France and the United States of America have each given her a whack in their own brutal way and for their own ungodly gains. Soldiers of fortune of many nations have gone to Mexico to exploit her for their own selfish ends, taking all they could get and giving or leaving little in return, not even good manners and morals or pleasant memories!

Not so very long ago, Mexico was nearly as large as the United States. Little by little (as the Mexicans say, "poco a poco") has been sliced off. California and Texas, Colorado and Utah, Nevada and Arizona, Oklahoma and New Mexico, and once upon a time quite a hunk of Wyoming and Kansas belonged to Mexico. How very strange, that Mexico should have been at all suspicious when the United States troops crossed the border the other day,—though Washington tried to make it very clear that all the fuss and flutter was merely to run down one lone, lorn bandit! Dollars and soldiers by the thousand per day to hunt for one little needle in a great big hay stack! And "dead or alive" was the slogan. Our own Presbyterian church people, as we are in Mexico, could eliminate every bandit in a decade on half that sum of money and half that many men, and take them alive too!

Now we are not sympathizing with Villa or criticizing Washington. We only wish the one had been jailed or better still "converted" when he murdered Uh. Benton, and we pray that all at Washington may live up to their light in all their proceedings in regard to Mexico and act like Christians. But. Oh! how it hurts our miserly souls to see so much good money wasted! We want schools of all kinds—primary, high, industrial, agricultural, for Mexico; medical missionaries and all other kinds, hospitals, nurses,—everything but revolutions. Hardly a cent is going Mexico-ward for any of these things, while dollars pour over to bring poor ignorant Villa to a murderer's end. Villa is typical of our heathenish neglect of the Mexican people. We heard a friend of Villa give an incident about him not long ago in Palo Alto. A Mexican mother out in the mountains of Villa's country was trying to hush her hungry baby to sleep. The child was fretting and crying until the mother could endure no longer when she said, "Hush, little one, cry no longer. Don Pancho will soon come and bring bread to his children." What a power such a bandit might be, with that tender heart, with the unquestionable leadership which Villa had over men,—what a power for good, if he, as a little child had heard "Suffer the little children to come unto Me," or if he himself had been led in the way everlasting. Villa's mountains have been just where they are ever since the United States has existed. Villa has wandered over those mountain tops ever since he was born but, like most of Mexico's mountain tops, there are no schools up there, no teachers, no one to point out the way, the truth and the Life. More hopeless still, no one seems particularly anxious to handle the Mexican situation in that way.

Once upon a time there was a wise philanthropist who in times of famine would vote for nothing but a supply of toothpicks. Are we sure that our efforts in behalf of Mexico are not somewhat on the toothpick order? Do we always remember that we are our sister—Mexico's—as well as our brother's, keeper? Or do we feel that it is a waste of time to help our nearest neighbor? Is our faith in Mexico and her oppressed masses so strong that it

is contagious,—as contagious as smallpox or typhoid? Or is it as weak as the breakfast dishwater? Do we believe that all men, even Mexican peons, were created free and equal, or do we, in unholy self-conceit, think our own dear baby worth *six* of Mexico's precious-in-His-sight, but less favored, little ones? However we feel, even if we don't feel at all, the Mexican situation has come to such a pass that we must face it. Not much longer can we sit on the fence and wonder who is trying to be President of Mexico this morning. The Mexican peril affects the United States more than the Yellow peril ever has or will. The Rio Grande is nearer and narrower than the Pacific Ocean and the imaginary lines and prejudices are slim barriers of defence. Mexico is smashing crockery and committing crime in our back yard, and we cannot, in self defence, if for no more worthy motive, ignore her disturbing performances much longer. We have a flesh and blood sister who almost went into bankruptcy from buying lots adjoining her summer cottage in order that she might purchase peace as well. So we, as a nation, must have peace in Mexico that we may have it within our own gates.

Now what are *we*, the Presbyterian Church, going to do about it? What are you Young People going to do about it? We old folks have made a sorry mess of Mexico, both by our neglect and by our blunders, which we acknowledge with humility as well as humiliation. You Young Folks will certainly do better because you cannot do worse! The Government may send soldiers to Mexico till doomsday and smooth matters over on the outside by mere force, but the inner state of Mexico will be as bad as ever. How quickly we would resent it if England, or France or Germany should send missionaries to Mexico. It would be almost as dreadful as sending battleships! Why? There is a Monroe doctrine at Washington! Mexico is a Christian nation, nominally at least, and is the special protege of the United States. Meantime here we sit, Christians that we are, like dogs in a manger, while Mexico is perishing for what we could give her with hardly a sacrifice.

Mexico's saints and idols are being shattered and who will fill those vacant niches with better things unless it be the Christian people of the United States? Listen to this from one of our missionaries now in the field: "Last week the great aristocratic church of Merida was swept clear of its idols and turned over to the Students' League of Yucatan for its assembly room. A certain Mexican whose hands were still covered with the dust of the idols he had been helping to smash, said to a friend: 'We saved a few images which we are going to take to the public school and standing them up before the children, say: 'There you see what a saint looks like and now you can see how he can be destroyed.' Then with a hammer the image will be pounded to pieces before the eyes of the children.'"

Think of it! Saints abandoned, idols shattered by the Mexican people themselves who have worshipped those very saints and idols all their lives!

We cannot be responsible now for either the worship or the desecration. It is too late, but we can and will be held responsible to God for Mexico if we put nothing in place of those smashed images.

General Carranza is bitterly opposed to the Church which has held sway in his country for three centuries. We dare not criticize Mr. Carranza, even though we do not approve of *bitterness* in anything, least of all religion. But it is *his* country, *his* church, *his* people, all of which he understands and knows through and through, far better than we can ever hope to know. Whatever mistakes Mr. Carranza is making along religious lines he shows most excellent judgment in his choice of men for prominent political positions, many of whom we have the good fortune to

know personally. A number of these men are Protestants, not in name only, but are leading earnest, active Christian lives. True democracy and Protestant Christianity go hand in hand. Carranza is working for a democracy, so Mexico is bound to have Protestant Christianity eventually. The present director of education in Mexico (Prof. Andrics Osuna), was a neighbor of ours for ten years. He was educated for a Methodist minister. In all Mexico the Carranzita Government could hardly have found a better man or a more capable man to grapple with Mexico's educational problems. The Superintendent of Schools of the State of Guanajuato is a graduate of the Presbyterian Theological Seminary at Coyoacan and later of Washington and Jefferson College. English has been substituted for French in the schools of Guanajuato. When Mexico and the United States speak a common tongue there may be fewer misunderstandings. Another Presbyterian is at the head of the technical schools. Another Presbyterian has gone about the country explaining the propaganda of the Carranzitas or "Constitutionalists," as they call themselves to the people. A Protestant is Superintendent of the Hidalgo State Schools. Another is on Carranza's staff, etc., etc.

Carranza's Minister of Finance is a Roman Catholic, but a liberal one. He was also our neighbor when we lived in Coyoacan and San Angel. He is an educated, broad-minded man. He has read even the Bible! He has traveled, he is a lawyer, so Carranza chose well his financial as well as his educational minister. Mr. Wallace had a long talk over the Mexican situation in Merida last year with this minister of finance. He greatly regretted that the religious question in Mexico seemed to be so badly misunderstood in the United States. He insisted, Catholic though he is, that the priests had brought their sufferings upon themselves by the persistent violation of the laws of Mexico. This was especially true of foreign orders expelled from France and Portugal who took refuge in Mexico and established convents, etc., in plain violation of the law.

Here is a translation of a letter which Carranza's minister wrote to a Protestant friend in appreciation of a Bible which the friend had given him:

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"VERA CRUZ, *March* 23, 1915.

"*My Esteemed Friend*:

"I am not going to acknowledge your fine regard shown by the personal gift of a Bible with a verbal expression of my appreciation, and so I am going to express myself in writing.

"The Bible is the book of all the ages, of all nations, and all men and no literary education can be conceived which does not put the Bible at the very foundation of the classic studies as one of the chief works of reference and inspiration.

"In my opinion, even in the life of a civilian or soldier, most exposed to vicissitudes during this revolutionary epoch, the Bible should be one of the books never wanting in his equipage.

"In my private library I have a great variety of copies of this Book and especially an edition of Rodriquez de San Miguel with a Latin-Spanish text in parallel columns. This, perhaps, is the edition I have most frequently read. In the actual circumstances in which I find myself, I don't wish so large an edition and I would have been satisfied with quite a cheap copy.

"The one you have had the kindness to send me is highly appreciated, not only on account of the book itself, but owing especially to the circumstance—that it is the best edition of a small size. This fact guarantees its being always kept at hand among the very few books for constant use.

"Please allow me to reiterate to you my gratitude and express my constant esteem as

"Your affectionate friend and your most attentive servant,"

.....

(Signed.)

There are scores of our Protestant people who are serving their country in various capacities and Mr. Carranza certainly knows a good man when he sees him, be he Catholic or Protestant. *Could* there be a more favorable moment for pushing evangelical work than now when so many of our own people are coming to the front? It seems as if Mr. Carranza *must* come out all right when he has so many good men backing him up.

In the meantime Mexico's people are starving. They are in somewhat the same plight as the people of this country were after the Civil War before the reconstructing period set in. Mexico's masses in prosperous times have not a great abundance and at the close of five years' continuous revolution their case is pitiful. We often wonder if as many people in Europe actually *starved* to death as have in Mexico these horrible days.

If Mexico had received one-half that has been sent to Belgium or the Jews or somewhere else in Europe, she would be fed for years to come, for if any human being can subsist on next to nothing, it is Mexico's very poor.

Now as to Mexico's future. Let us bury deep the dead past and cheer up! We cannot *undo* what we have done, much less can we undo what we have *not* done. *But*, we *can* do what we have not done, which should be our level best for our nearest needy ones. Charity does begin at home, you know, though it should not stay there. The Cincinnati Conference of 1914, filled all Mexico's missionaries with fresh hope, new courage, unbounded enthusiasm and genuine inspiration, at least we hope it did. May you all be "full," too! This Conference dealt with the case of Mexico only and it changed the whole missionary map for our church—for all churches who did not refuse to co-operate. The other night down at Stanford University, Mary Antin defined co-operation as "working with the other fellow without squabbling," and we have all agreed to co-operate in Mexico except one church,—(having done our squabbling before hand!)

The Episcopal Church still remains to co-operate by itself for the present. The world is growing too small for any church or individual to plod on alone much longer. To quote a fine spiritual Californian rector: "His Church's day of solitary co-operation is about over." He said: "If our Church doesn't soon come to its senses on co-operation, *something* is going to happen." He did not say what, only looked fierce as if it might be a "squabble." The Panama Congress in February took a stride forward on co-operation and embraced all Latin America,—and said "Amen" to the Cincinnati plan.

With the crossing of the United States troops, there was strong anti-American feeling, the same as when the United States marines landed in Vera Cruz two years ago. The missionaries in Mexico City were trying to hold the annual mission meeting, but it was an intermittent, rather feverish affair, apparently. They hoped to open the San Angel Girls' School April 15th. Supplies at most exorbitant prices were bought and some of the teachers engaged.

Mexico's troubles and trials seem almost more than we can bear. Her woes and sorrows almost too heavy a burden. Last summer Mexico lost one of the truest and best friends she ever had, Mrs. H. P. Hamilton. Conditions in Mexico weighed heavy upon Mrs. Hamilton and no doubt were the cause in great part of her very sudden death. She was a frail little body but always hopeful and cheerful and *quiet*. After her death these lines, entitled, "The Quiet Heart," were found in her handbag:

### The Quiet Heart.

How shall I quiet my heart? How shall I keep it still?
How shall I hush its tremulous start at tidings good or ill?

How shall I gather and hold contentment and peace and rest,
Wrapping their sweetness, fold on fold, over my troubled breast?

The Spirit of God is still, and gentle and mild and sweet,
What time His omnipotent, glorious will guideth the worlds at His feet;
Controlling all lesser things, this turbulent heart of mine,
He keepeth as under His folded wings in a peace serene—divine.

So shall I quiet my heart, so shall I keep it still,
So shall I hush its tremulous start at tidings of good or ill;
So shall I silence my soul with a peacefulness deep and broad;
So shall I gather divine control in the infinite quiet of God.

May Mexico and all of us soon have the "quiet heart?"

San Francisco, Cal.,
Apr. 20, 1916.

## "THE WAR HORSE."

REV. A. P. HASSELL.

WHEN I first arrived in Japan the missionary with whom I was associated told me that among the native evangelistic forces in his territory was a man whom he called "War Horse." Later I came to know this interesting character and to understand why he had been so designated.

Comparatively few of our Japanese Christians are from the coolie class, and it is a very unusual occurrence for a jinrikisha-man to become a preacher of the Gospel. But the case of "War Horse" was an exception to the rule. The thousands of passengers whom he had pulled in his little "buggy," always proceeding in a jog trot, and sometimes making a trip of forty miles or more across mountain and valley with scarcely a halt, while they did not materially increase his mental ability, contributed to an unusual degree to the development of the brawn and sinew that were in after years to enable him to tramp from house to house distributing tracts and preaching the Gospel where it had not hitherto been heard.

Some time ago "War Horse" made a short visit to my house. He had been for two years the only preacher of the Gospel located in all that vast region around Wajiki in Dr. Logan's field. When he went there there was perhaps not a single earnest Christian, if indeed, there was one, of any sort, in all that vicinity. During his two years' residence there he gathered around him twenty odd converts, of all classes and degrees of learning, from the Confucian scholar down to the ignorant and low-classed barber, and left almost no house without some word or tract about the Gospel.

Considering the fact that he is entirely without college or seminary training, "War Horse" is a man of remarkable knowledge of the Bible. This is accounted for by the fact that it has been almost his only book since he became a Christian. It is a rather difficult and unusual feat to turn readily from passage to passage in the Japanese Old and New Testament without halting as one preaches, but the writer has seen this erstwhile menial servant do it with ease and effectiveness, quoting, or giving the substance, of a passage, with its location, before his eyes would light upon it.

Another characteristic of "War Horse" is his boldness in denouncing the sins of his hearers. This is a thing that Buddhist prisets never do, and to which a Japanese audience is consequently unaccustomed. It is needless to say, therefore, that "War Horse" frequently offends. But this characteristic cannot be unqualifiedly termed a fault, since far more of this kind of

preaching is needed in Japan as elsewhere.

"War Horse" is also a man of some original ideas. For instance, he requires of those becoming Christians to nail up over their front door, outside, a little board about ten by four inches in size, upon which has been painted a large red cross, as an indication to visitors and passers-by that this is the home of a Christian. This "flying" of one's "colors," "War Horse" explains, serves as an announcement to the world that the new convert has deliberately crossed over to the Christian camp, having burned the bridges behind him, and is now ready to stand his ground at all hazards. It serves also as a reminder to the one who has taken the stand, that henceforth the eyes of the world are upon him, and of his obligation to exhibit by his daily walk and conversation the superiority of a consistent Christian life.

While the fact that "War Horse" is from the lower class, gives him power in dealing with men of humble estate, his past experience in serving men of higher castes enables him to meet them on their own ground. And thus God has fitted him to some extent to be "all things to all men."

*U. T. Seminary, Richmond, Va.*

## TWO CHAPTERS FROM THE "NEW ACTS OF THE APOSTLES."

Translated by RUTH B. SEE.

The following facts regarding Dr. Butler's work in the State of Pernambuco, Brazil, were translated from an article entitled, "Recordacoes Importantes."

In this sketch of evangelical work, the author, a convert from Romanism, whose name is not given, seeks "to strengthen the hearts of the first evangelical Christians by a review of the persecutions they once suffered and of the victories gained by the Gospel in its struggle with Romanism."

The writer, a Brazilian Protestant, speaks as follows:

Translator.

(Chapter I. appeared in the November Survey.)

### CHAPTER II.

Following the persecutions of which we have spoken, came a short period of calm. Dr. Butler enjoyed this in giving evangelical instruction to the new converts in Garanhuns. Soon, other persecution arose against him, on the ground of his being a foreigner, practising medicine in Brazil without having passed an examination in one of the medical colleges of the country. In view of this jesuitical plot, Dr. Butler moved with his family to the city of Bahia, where there is an excellent medical school.

"In about a year, he returned with the certificate he had won.

"In spite of past difficulties, this dauntless servant of God did not hesitate to face new enemies of the Gospel in other fields. Assisted by some of the new believers in Garanhuns, Dr. Butler began a series of evangelistic trips to the city of Canhotinho. The messengers of the Gospel had but few days of peace. The city declared its opposition, and Dr. Butler decided to move thither in order to combat the enemies with the sword of the Spirit—the Word of God.

"He purchased a small house in an undesirable part of the town, brought his family to it, and established, without delay, regular preaching services.

"We still hold in memory the Gospel meetings of those never-to-be-forgotten days. The humble little hall was lighted by a kerosene lamp and was furnishd with benches made by Dr. Butler himself. The pulpit was a round table, which, by day, served as the missionary-doctor's laboratory."

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"A work such as Dr. Butler established could not fail of its reward. Dr. Butler was known in the neighboring municipalities for his kindness and consecration. Even the hatred of

ancient Romanish seemed to wane before the unselfish deeds of the doctor-preacher; but such was not the case. The monster was only crouching for the fatal spring.

"An opportunity having appeared for preaching the Gospel in the city of S. Bento, about fifty miles from Canhotinho, Dr. Butler at once prepared himself for the task and set out accompanied by several of the most earnest believers. The parish priest of S. Bento, knowing that the light of the Gospel must dispel the dense gloom of ignorance, worked himself up into a great indignation and formed his plan to persecute with stones, insults and assassination the heralds of salvation.

"Dr. Butler and his companions were not ignorant of what Romanism is in Brazil; but they were not prepared for the extreme lengths to which in her despair and greed she went, when, with her religious dagger, she stabbed that companion and friend of blessed memory—Manoel Correa Vilella.

"Dr. Butler had preached in the evening at S. Bento in a private house, where he and his companions then spent the night. Next morning they prepared for their return to Canhotinho, and while mounting their horses they were startled by an aggression from a courier whose route lay far on into the very interior of the state. This individual had been bribed to assassinate Dr. Butler, who was already upon his horse when the man arrived. Manoel Vilella, the last to mount, was the victim of the assassin who, with his dagger, struck him a tremendous blow in the breast, killing him instantly.

"Dr. Butler, forgetting his own danger, sprang from his horse and knelt at the side of his friend. Death had come, and the weeping missionary, rising, exclaimed: "Kill me too! Satisfy your thirst for blood. I am no better than the brother you have killed." Regaining his self-control, he preached with eloquence, courage and conviction the Gospel that can save unto the uttermost.

"The body of Pernambuco's protomartyr was then carried for burial to Cotonho, where lived friends of the deceased and where existed an evangelical congregation.

"Next day, I went to visit Dr. Butler and found him at family worship, which he regularly holds after breakfast. At the close of the service, I asked him: 'Doctor, why did they kill Vilella?' 'Because he was better than I and better than you,' he replied calmly and emphatically.

"Just as if nothing had happened, he continued in Canhotinho his double work as doctor and preacher. He built a small church and a small place for his medical work, where he received and served all who came to him. Many, drawn by the fame of his skill, sought him without measuring the distance that separated them from Canhotinho.

"Words would fail to describe his skill in surgery, which he ever practices with the calmness and modesty peculiar to him. The great benefactor is admired and loved by the good people of this land, by those who constitute an exception to the fanaticism of Rome, that tyrannical institution which, though it bears the label of Christianity, blights everything in order to sustain the pride and wealth of the clergy, who never diminish the horizon of their ambitions.

"However hard this may sound, it is a fact that cannot be denied. In proof of this statement, let me give one more incident that occurred in Canhotinho.

"Some years ago, the ex-priest, Lino da Costa, then minister of the Gospel, came from Rio de Janeiro to hold conferences in some of the cities of Northern Brazil. Dr. Butler invited him to Canhotinho. The news of Rev. Lino's coming spread abroad, and the parish priest, realizing the dangers that threatened the errors of his church at the hands of a man who knew them so

Miss Irene Allyn and her Music Pupils at the Collegio Carlota Kemper, Lavras, Brazil.

well, resolved to use every means to prevent the entrance of the 'heretic priest' into Canhotinho. Several hundred women were assembled and sent to the railway station, with strict orders to prevent the landing of the preacher. God, however, had overruled affairs. For some unavoidable reason, Rev. Lino could not come on the day appointed. It happened, however, that Rev. W. C. Porter, a North American missionary, was on the train traveling to Garanhuns. When the whistle blew, the women thronged the station platform. The train stopped. The women rushed upon the coaches in search of the 'heretic priest!' 'It is this one.' 'It is.' 'It isn't.' 'Death to the heretic priest!' 'He didn't come.' 'He did.' 'He didn't.' Such were the shouts of these valiant women.

"In the midst of the uproar, they caught sight of the Rev. Mr. Porter with his ruddy face and white hair, and, without delay, they surrounded him, judging him to be the ex-priest, or his substitute, and consequently, deserving of death at the hands of these holy women of the Church of Rome.

"Dr. Butler and his family must needs have a share too in the papal blessings. While the women appeared in public, ready to kill Rev. Lino, evil men had been held in reserve, to act at the supreme moment, should it arrive. What had they to do? Assassinate Dr. Butler—nothing more!

"Thank God, their plans were frustrated by law-abiding men who, though not Protestants, refused to countenance such deeds of villiany."

"'Return unto thy rest, oh, my soul!' Through the dangers, trials and weeping of a long night of years, the Lord Jesus kept His servant; and the joy has come in a morning of comparative rest and peace.

"Dr. Butler still lives and labors with the same energy, faith and consecration. As monuments to his work, three fine buildings proclaim in Garanhuns today his triple ideal for the well-being of humanity. The first is the handsome church, dedicated June 20, 1915. On this occasion the remains of Manoel Correa Vilella were re-interred in a place provided for them.

"The second building is the hospital. Large and comfortable, with modern conveniences, the structure speaks of Dr. Butler's efforts to relieve suffering.

"The third building is the Evangelical College, directed most efficiently by Dona Cicilia Rodrigues, an ex-pupil of the Collegio Americano in Recife."

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"I must not close my reminiscences without a word about Mrs. Butler, the inseparable companion of her husband in all his joys and sorrows, his struggles and his victories.

"That Dr. Butler's work might not be incomplete, there has been ever at his side the loving heart, the quick mind, the gentle hand, the sympathetic glance, the winning manner of that one whom young and old alike call in their inmost hearts, '*My dear Mother.*'

"May God preserve among us, for long years, this blessed pair, as an example of faithfulness to Him and of consecration to His cause on earth!"

What better than a subscription to THE MISSIONARY SURVEY for a Christmas remembrance? See page 953.

## PERSONALIA.

A letter from M. B. Grier, written from his home in Due West, S. C., gives the pleasing intelligence that his physical condition is improving. He is not yet able to make any public addresses, but we hope that he will soon recover sufficiently to make it possible for him to tell some of the churches in that part of South Carolina of the remarkable work with which he has been connected for the past few years at Hsuchoufu.

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A letter from Rev. C. T. Wharton, written from Luebo, August 4, tells of the safe arrival at that station of Miss Ethel Wharton, Jr., on July 3. Notwithstanding the fact that this new recruit appeared on the field without having previously obtained the consent of the Executive Committee, we extend to her in the name of the committee a cordial welcome and trust that she will greatly increase the usefulness, as we know she will increase the happiness of her parents in their work.

Dr. and Mrs. E. R. Kellersberger, of Africa.

Rev. and Mrs. T. Chalmers Vinson, of our Congo Mission.

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We would also make a somewhat belated report of the arrival at Lavras, Brazil, on July 1, of Willie Humphreys Gammon, who is reported to possess all the charms and excellencies that can reasonably be expected to belong to a lassie of her age. She and her happy parents also have our congratulations and best wishes.

We regret to state that Dr. Gammon's letter reporting the above event also tells us of the serious illness of Dr. H. S. Allyn, which will make it necessary for him to take several months of rest, which will, of course, add an additional burden to the already over-burdened workers of that station. Both on account of his missionary work and on account of his helpfulness to the members of the Mission as their family physician, the loss of Dr. Allyn from the work at Lavras would be almost irreparable. We are

sure that his many friends and those of our readers who are specially interested in the work in that field will unite in earnest prayer to God for his recovery.

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The following new missionaries have sailed for the field since our last announcement:

For Africa: Dr. and Mrs. E. R. Kellersberger.

For China: Dr. and Mrs. L. Nelson Bell. Dr. Bell is expected to be assigned to the hospital at Tsing-Kiang-Pu to take the place of Dr. S. Houston Miller, recently deceased.

Miss Frances Graham, daughter of Rev. J. R. Graham, sailed with Dr. and Mrs. Bell, and expects to help in the school work at Tsing-Kiang-Pu.

Returning from furlough, Miss Ida M. Albaugh, trained nurse at the Kiangyin Hospital, sailed from Vancouver on October 19.

Dr. and Mrs. L. Nelson Bell, who have sailed for China. They will be located at Tsing-Kiang-Pu.

Miss Paxton Moffett, who sailed on September 30, for China.

Rev. and Mrs. C. L. Crane and Rev. and Mrs. T. Chalmers Vinson, of our Congo Mission, sailed from New York on October 21. Mrs. Vinson, of this party, is a new missionary, whom Mr. Vinson was fortunate enough to persuade to go back with him. She is the sister of Rev. Conway T. Wharton, now at Bulape.

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A cable has been received announcing the safe arrival of Rev. and Mrs. A. C. McKinnon at Matadi on October 14.

The likenesses, the reports, the doings of our missionaries on the field, shine back in reflected light through THE SURVEY upon our own work and problems at home. Make THE SURVEY go into every home with its inspiration. See page 953.

## DO YOU KNOW?

1—How the Spaniards answered Cuba's appeal?

2—Where "it's no pay, no funeral?"

3—What gruesome practice is carried on in the "consecrated" burial places in Cuba?

4—What startling facts as to our Church's giving were brought out by a member of another denomination?

5—What some of the by-products of missions in Cuba are?

6—Some of the encouraging features of our Mexican work?

7—Where an aristocratic church in Mexico was swept clear of its idols, and turned over to the Students' League?

8—What one native worker in Japan requires of his converts? And why?

9—Some of Dr. Butler's early experiences in Brazil?

## SENIOR FOREIGN MISSION PROGRAM FOR DECEMBER 1916.

Arranged by MISS MARGARET MCNEILLY.

Topic—CUBA.

Hymn—Joy to the World.
Scripture Reading—Isaiah 9:1-7.
Prayer.
Minutes.
Roll Call—Answer with a verse of Scripture on Rejoicing.
Offering.
Business.
Solo—Selected.
Prayer.
Topical—Raffling Images in Latin America.
Education in Latin America.
Reasons for Prominence of Latin America.
Hymn—More Holiness Give Me.
Prayer—Closing with a chain of prayer for Cuba, and our workers there.

### SUGGESTIONS.

The literature offered in the above program is not strictly on Cuba; but as conditions in Latin America seem much the same, it applies equally to Cuba.

Use the editorial—Monthly Topic—in the current issue of The Survey, also the Annual Report of Cuba.

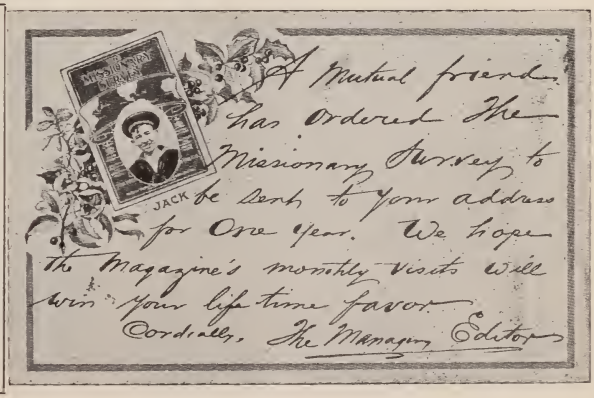
This could be made a Christmas program, instead of confining it to Cuba. Some of the customs of the Cubans at this season of the year would be found interesting.

Pray earnestly for the work and the workers in Cuba. That the Church at home may realize her responsibility, and discharge her duty.

**Note:** The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year $1. These programs are issued the 15th of each month for use the succeeding month.

*Christmas Gift Suggestion—*

A year's subscription to the MISSIONARY SURVEY. A pretty gift card will be sent to the recipient with your visiting card. The announcement card is printed on high grade India cardboard and is enclosed in an envelope of same style. If 50 cents is too small a gift, make it a two or five or ten year subscription.



## THE MISSIONARY ALBUM MAKERS' CORNER.

### CHRISTMAS SHOPPERS' CATECHISM.

The Missionary Album, showing how one Album Maker has started.

Question: What constitutes a desirable Christmas gift?

Answer: Something substantial, something attractive, something inexpensive, something uplifting; something that will pleasingly and interestingly remind the recipient of the donor frequently through the coming days.

Question: What are you describing?

Answer: THE SURVEY'S new Missionary Album and Missionary picture sheets.

Question: How will it be such a frequent reminder?

Answer: The recipient will be pasting in the missionaries' pictures all through the year.

Question: Where will the pictures come from?

Answer: There are about 160 fine photographs on the three sheets which you can purchase and give with the Album. Others can be clipped from the MISSIONARY SURVEY from time to time.

Question: The Album, a splendidly bound book, half Russia, 8½x11 inches, black photo stock pages, holding 375 photographs, costs $1.25 postpaid; the sheets carrying the pictures cost 15 cents each postpaid.

Question: Fine! Where can I get them?

Answer: Order from the Presbyterian committee of Publication, Richmond, Va., or Texarkana, Ark.-Tex.

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*Good Friend, Mr. Editor*:

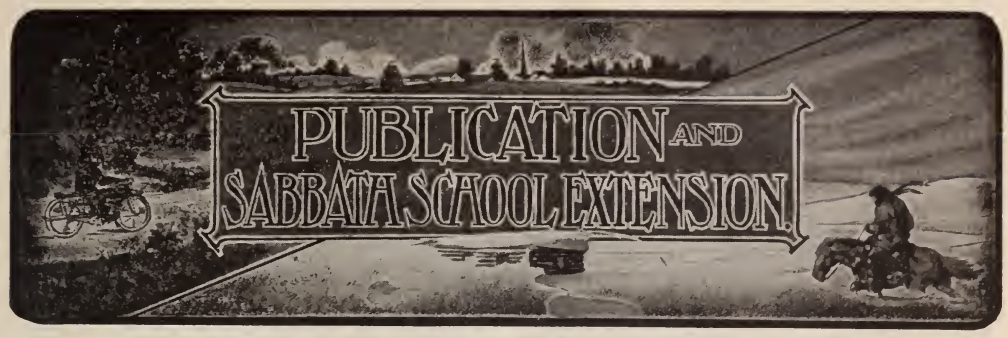
I did not think weeks would pass before acknowledging the receipt of the pictures and scrap books. I will get them when I can muster up a suitable array of adjectives.

The pictures are just as fine as we hoped they would be, and that is saying much. They should be in demand, as they fit in for many uses. The Sunday School bulletin boards that we hear so much about could utilize these pictures to advantage, as I am sure many have already realized.

I think mothers should recognize their opportunity in developing the missionary character and education of their children, by using your Mission Album. If our children see us *spend a little money* for mission education, they will feel that the study is of more importance than if we just let them see us use make-shifts for scrap books, etc., though I do not depreciate home-made books, provided they are made with thought and some attempt at beauty. My hope for our own children is for them to have individual scrap books on each country. One book for seven missions will soon be too full. My twelve-year-old boy made a beautiful book on Korea, using your Album. He leaves many leaves at the front for general pictures on that land. Then each station has a number of pages, leaving enough blank to allow for growth, and adding pictures as they come. Each station he has headed with its name in white ink. At the beginning, and scattered through the book he has placed sepia Perry pictures (one-cent kind) of Christ, with missionary verses appropriate to the picture written beneath in white ink, which children love to use. He has an envelope fastened in the back for articles and stories on Korea. It makes a beautiful book, and he shows much more interest in it than in one he made before on Africa, using an ordinary blank book. Everyone takes more interest in pretty things than in make-shifts. Our nine-year-old girl is making one on Japan that is arranged in the same way, and is just as pretty. We plan to get books from you for each mission as we can afford. Don't you think that a good idea?

All this is just for you to know of. I do not mean to boast, and do not like to see my very ordinary name in print, though it is foolish to feel so. But I just wished you to know how we all like the pictures and albums, and I hope and pray they may do much good!

(From a Lady in Mississippi who knows a good thing when she sees it.)




Branch Department at
Texarkana, Ark-Tex.

PUBLISHING HOUSE,
6-8 North Sixth Street, Richmond, Va.

## ACHIEVEMENT!

By WADE C. SMITH.

IT READS like a romance. Indeed it is a romance—not one of fiction, but of reality. It is the living demonstration of what two young people imbued with the Sunday school spirit can accomplish in a community, when they go at it with purpose and consecrated common sense. The "Sunday School spirit" is only another name for the purpose to build the Kingdom of God in the earth through the teaching of the Bible in its saving power, using the practical methods afforded by Sunday school equipment and training.

The Marlinton Presbyterian Church "that was." See on the next page what has taken its place.

A little over two years ago, Rev. John Mack Walker, at that time only lately graduated from Union Theological Seminary, went to the mountain village of Marlinton, W. Va., to accept a call to the pastorate of the Presbyterian congregation of that place. It is important to state also that his bride of a few months, Mrs. Annie Muller English Walker, accompanied him,—for this article concerns two builders and not one.

With a clear vision of what might be accomplished by wise and aggressive leadership, a large faith in God's promises, and confidence in the ability and responsiveness of the people among whom their lot had been cast, they laid their plans large.

They found for a church building what you see in the smaller picture here—a commodious but somewhat dilapidated and entirely inadequate country church (frame building), enclosed by a board fence. The Sunday school, with an attendance of about sixty, was meeting in the one room, and had made but little advance in the past ten years. Two years later finds at Marlinton, in the place of the former

The present Marlinton Presbyterian Church. It is a modern structure in every detail, with the most up-to-date Sunday School arrangement. It cost $12,000, and lacks only a comparatively small sum of being fully paid for. Rev. John Mack Walker is the pastor.

building, the imposing edifice shown above on this page, having been built at a cost above $12,000 and entirely paid for. But of greater importance (though the enlarged equipment made it possible) is a Sunday school with an enrollment of 289, housed in the new church building, with modern Sunday school rooms and appointments, still growing in efficiency and expanding its enrollment. Is there another town of 1,500 population which can make a better Presbyterian Sunday school showing? If so, this department of THE SURVEY will reserve space for a full account of it.

The large picture fails to give an idea of the ample Sunday school quarters on the sides and rear of the main auditorium, and it gives no adequate idea of the spacious basement story, which, aside from space devoted to the heating plant, is given entirely to the elementary grades. The writer saw 85 pupils, officers and teachers gathered in the Primary department alone, presided over by Mrs. Walker, and one could easily imagine himself in a large

Miss Annie Muller English "that was." Now Mrs. John Mack Walker, of Marlinton, W. Va.

city, judging by the way in which that department looked and was being conducted. There are above 100 enrolled in the Primary department. Upstairs, there are further evidences of a wide-awake Sunday school, a trained choir, led by a cornet, spirited singing, an excellent Men's Bible Class, an earnest corps of teachers, and everywhere the spirit of progress and joy in the work.

What is the secret?

Just what was stated at the outset. Briefly summarized in single words, the secret lies in these: Purpose, Consecration, Common sense, Vision, Faith, Application, Team Work. There are hundreds of communities — literally hundreds—where a listless, halting, tedious Sunday school situation can be transformed into a joyous success by the willingness of one or two leaders to throw their whole souls into the enterprise with an intelligent program and trusting God for results.

Rev. John Mack Walker, Pastor, Marlington, W. Va.

# MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA-CONGO MISSION
AFRICA. [47]

**Bulape. 1897.**

*Rev. and Mrs. H. M. Washburn
Rev. and Mrs. R. F. Cleveland
Rev. and Mrs. C. T. Wharton

**Luebo. 1891.**

Rev. W. M. Morrison
Rev. and Mrs. Motte Martin
Dr. and Mrs. L. J. Coppedge
Rev. and *Mrs. A. L. Edmiston (c)
*Rev. and Mrs. L. A. DeYampert (c)
*Miss Maria Fearing (c)
Rev. and Mrs. C. L. Crane,
Mr. T. J. Arnold, Jr.
*Miss Elda M. Fair
Mr. W. L. Hillhouse
*Rev. and Mrs. T. C. Vinson
*Rev. S. H. Wilds
*Dr. T. Th. Stixrud
Rev. and Mrs. A. C. McKinnon
†Mr. and Mrs. T. Daumery
*Rev. and Mrs. J. W. Allen
Miss Grace E. Miller
Mr. B. M. Schlotter
Rev. and Mrs. W. F. McElroy
Mr. and Mrs. C. R. Stegall
Dr. and Mrs. E. R. Kellersberger

**Mutoto. 1912.**

Rev. and Mrs. *Geo. T. McKee
*Rev. A. A. Rochester (c)
Rev. and Mrs. Plumer Smith
Dr. and Mrs. Robt. R. King

**Lusambo. 1913.**

*Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. R. D. Bedinger

E. BRAZIL MISSION. [13]

**Lavras. 1893.**

Rev. and Mrs. S. R. Gammon
Miss Charlotte Kemper
Rev. H. S. Allyn, M. D.
Mrs. H. S. Allyn
Mr. and Mrs. C. C. Knight
Mr. and Mrs. B. H. Hunnicutt
Miss R. Caroline Kilgore
Mr. and Mrs. F. F. Baker
†Rev. A. S. Maxwell

**Piumhy. 1896.**

Mrs. Kate B. Cowan

**Bom Successo.**

*Miss Ruth See
Mrs. D. G. Armstrong

W. BRAZIL MISSION [10]

**Ytu. 1909.**

Rev. and Mrs. Jas. P. Smith

**Braganca. 1907.**

*Rev. and Mrs. Gaston Boyle

**Campinas. 1869.**

Rev. and Mrs. J. R. Smith

**Itapetininga. 1912.**

Rev. and Mrs. R. D. Daffin

**Descalvado. 1908.**

Rev. and Mrs. Alva Hardie

N. BRAZIL MISSION. [12]

**Garanhuns. 1895.**

Rev. and Mrs. G. E. Henderlite
Rev. and Mrs. W. M. Thompson
Miss Eliza M. Reed

**Pernambuco. 1873.**

Miss Margaret Douglas
Miss Edmonia R. Martin
Rev. and Mrs. W. C. Porter
Miss Leora James

**Canhotinho.**

Dr. G. W. Butler
Mrs. G. W. Butler

MID-CHINA MISSION. [71]

**Tunghiang. 1904.**

Rev. and Mrs. J. Y. McGinnis
Rev. and Mrs. H. Maxcy Smith
*Miss R. Elinore Lynch
*Miss Kittie McMullen

**Hangchow. 1867.**

Mrs. J. L. Stuart, Sr.
Miss E. B. French
Miss Emma Boardman
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson
Rev. and Mrs. R. J. McMullen
Mr. and Mrs. J. M. Wilson
*Miss Rebecca E. Wilson
†Mr. S. C. Farrior
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen
Rev. Chas. Ghiselin, Jr.

**Shanghai.**

Rev. and Mrs. S. I. Woodbridge
Rev. and Mrs. C. N. Caldwell

**Kashing. 1895.**

Rev. and Mrs. W. H. Hudson
Dr. and Mrs. W. H. Venable
Miss Elizabeth Talbot
Rev. and Mrs. Lowry Davis
Miss Irene Hawkins
Dr. and Mrs. A. C. Hutche[illegible]son
*Miss Elizabeth Corriher
Miss Florence Nickles
Miss Mildred Watkins
†Miss Sade A. Nisbet

**Kiangyin. 1895.**

Rev and Mrs. L. I. Moffett
Rev. and Mrs. Lacy L. Little
Dr. and Mrs. Geo. C. Worth
Mr. and Mrs. Andrew Allison
Miss Ridna Jourolman
Mrs. Anna McG. Sykes
Miss Ida M. Albaugh
Miss Carrie L. Moffett
Dr. F. R. Crawford
*Miss Venie J. Lee, M. D.
Miss Anna M. Sykes

**Nanking.**
Rev. and Mrs. J. L. Stuart
Dr. and Mrs. R. T. Shields
Rev. and Mrs. P. F. Price

**Soochow. 1872.**
Rev. J. W. Davis
Dr. and Mrs. J. R. Wilkinson
Miss Addie M. Sloan
Miss Gertrude Sloan
Mrs. M. P. McCormick
Rev. and Mrs. P. C. DuBose
Rev. R. A. Haden
*Mrs. R. A. Haden
Miss Irene McCain
Dr. and Mrs. M. P. Young
Miss M. Paxton Moffett

NORTH KIANGSU MISSION. [76]

**Chinkiang. 1883.**
Rev. and Mrs. A. Sydenstricker
Rev. and Mrs. J. W. Paxton
Rev. and Mrs. D. W. Richardson
Rev. and Mrs. J. C. Crenshaw
Miss Pearl Sydenstricker

**Taichow. 1908.**
Rev. and Mrs. T. L. Harnsberger
Dr. and Mrs. Robt. B. Price

**Hsuchoufu. 1897.**
*Rev. Mark B. Grier
*Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen
*Rev. and Mrs. Geo. P. Stevens
Rev. and Mrs. F. A. Brown
Rev. and Mrs. O. V. Armstrong

**Hwaianfu. 1904.**
Rev. and Mrs. H. M. Woods
Miss Josephine Woods
*Rev. and Mrs. O. F. Yates
Miss Lillian C. Wells
Miss Lily Woods

**Yencheng. 1909.**
*Rev. and Mrs. H. W. White
Rev. and Mrs. C. F. Hancock
Dr. and Mrs. J. W. Hewett
Rev. and Mrs. C. H. Smith

**Sutsien. 1893.**
Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin
Rev. and Mrs. W. F. Junkin
Mr. H. W. McCutchan
Miss Mada McCutchan
Miss M. M. Johnston
Miss B. McRobert
Miss Carrie Knox Williams

**Tsing-kiang-pu. 1897.**
Rev. and Mrs. J. R. Graham, Jr.
Rev. and Mrs. James B. Woods
Rev. and Mrs. A. A. Talbot
Miss Jessie D. Hall
*Miss Sallie M. Lacy
*Rev. Lyle M. Moffett
Miss Nellie Sprunt
Miss Agnes Woods
Miss Sophie P. Graham
Dr. and Mrs. L. Nelson Bell

**Tonghai. 1908.**
Rev. and Mrs. J. W. Vinson
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
*Rev. and Mrs. A. D. Rice
Rev. and Mrs. Thos. B. Grafton

CUBA MISSION. [9]

**Cardenus. 1899.**
Miss M. E. Craig
Rev. and Mrs. J. T. Hall

**Caibarien. 1891.**
*Miss Mary I. Alexander
*Rev. and Mrs. R. L. Wharton
*Rev. and Mrs. John MacWilliam
†Miss Janie Evans Patterson
†Rev. H. B. Someillan

**Placetas. 1909.**
None.

**Camajuani. 1910.**
Miss Edith McC. Houston
†Rev. and Mrs. Ezequiel D. Torres

**Sagua. 1914.**
†Rev. and Mrs. Juan Orts y Gonzales.

JAPAN MISSION. [39]

**Kobe. 1890.**
*Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W. Myers
Rev. and Mrs. W. McS. Buchanan

**Kochi. 1885.**
*Rev. and Mrs. W. B. McIlwaine
Rev. and Mrs. H. H. Munroe
Miss Estelle Lumpkin
Miss Annie H. Dowd

**Nagoya. 1867.**
Rev. and Mrs. W. C. Buchanan
*Miss Charlotte Thompson
Miss Lella G. Kirtland
Rev. and Mrs. R. E. McAlpine
Miss Elizabeth O. Buchanan

**Susaki. 1898.**
Rev. and Mrs. J. W. Moore

**Takamatsu. 1898.**
Rev. and Mrs. S. M Erickson
*Rev. and Mrs. A. P. Hassell
Rev. and Mrs. J. W. Hassell
Miss M. J. Atkinson

**Tokushima. 1889.**
Rev. and Mrs. C. A. Logan
*Miss Lillian W. Curd
Rev. and Mrs. H. C. Ostrom

**Toyohashi. 1902.**
Rev. and *Mrs. C. K. Cumming
Rev. and Mrs. L. C. McC. Smythe

**Okazaki. 1912.**
Miss Florence Patton
Miss Annie V. Patton

KOREAN MISSION. [80]

**Chunju. 1896.**
Rev. and Mrs. L. B. Tate
*Miss Mattie S. Tate
Dr. and Mrs. T. H. Daniel
*Rev. and Mrs. L. O. McCutchen
*Rev. and Mrs. W. M. Clark
Rev. and Mrs. W. D. Reynolds
Miss Susanne A. Colton
Rev. S. D. Winn
Miss Emily Winn
Miss E. E. Kestler
Miss Lillian Austin
Mr. and Mrs. F. M. Eversole
Dr. and Mrs. M. O. Robertson
Miss Sadie Buckland

**Kunsan. 1896.**
*Rev. and Mrs. Wm. F. Bull
Miss Julia Dysart
*Mr. and Mrs. W. A. Venable
Dr. and Mrs. J. B. Patterson
Rev. John McEachern
Mr. Wm. A. Linton
Miss Elsie J. Shepping
Rev. and Mrs. W. B. Harrison
Miss Lavalette Dupuy.

**Kwangju. 1898.**
Rev. and Mrs. Eugene Bell
Rev. S. K. Dodson
Miss Mary L. Dodson
Mrs. C. C. Owen
*Rev. and Mrs. P. B. Hill
Miss Ella Graham
Dr. and Mrs. R. M. Wilson
*Miss Anna McQueen
Rev. and Mrs. J. V. N. Talmage
*Rev. and Mrs. Robert Knox
Mr. and Mrs. M. L. Swinehart
Miss Esther B. Matthews
Rev. T. E. Wilson

**Mokpo. 1898.**
Rev. and Mrs. H. D. McCallie
Miss Julia Martin
Rev. and Mrs. J. S. Nisbet
Miss Ada McMurphy
Miss Lillie O. Lathrop
Dr. and Mrs. R. S. Leadingham
Rev. and Mrs. L. T. Newland
Mr. and Mrs. Wm. P. Parker

**Soonchun. 1913.**
Rev. and Mrs. J. F. Preston
Rev. and Mrs. R. T. Colt
Miss Meta L. Biggar
Miss Anna L. Greer
*Rev. and Mrs. C. H. Pratt
Dr. and Mrs. H. L. Timmons
Rev. and Mrs. J. C. Crane

MEXICO MISSION. [11]

**Linares. 1887.**
Rev. and Mrs. H. L. Ross

**Matamoros. 1874.**
Miss Alice J. McClelland

**San Benito, Texas.**
Miss Anne E. Dysart.

**Brownsville, Texas.**
Rev. and Mrs. W. A. Ross

**Montemorelos. 1884.**
Mr. and Mrs. R. C. Morrow

**C. Victoria. 1880.**
Miss E. V. Lee

**Tula. 1912.**
Rev. and Mrs. J. O. Shelby

UNASSIGNED LIST.

**China.**
Rev. Lewis H. Lancaster

**Korea.**
Rev. and Mrs. P. S. Crane

RETIRED LIST.

**Cuba.**
Miss Janet H. Houston

**Japan.**
Miss C. E. Stirling

**Korea.**
Dr. W. H. Forsythe
Miss Jean Forsythe
Rev. and Mrs. P. S. Crane

Missions, 10
Occupied stations, 53
Missionaries, 368.
Associate workers, 11.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.

†Associate workers.

For postoffice address, etc., see page below.

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E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paula, Brazil." Itapetininga, Estado de Sao Paulo, Brazil. For Descalvado—"Descalvado Estado de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Geranhuns, E. de Pernambuco, Brazil." For Natal Rie Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hanwchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." "ForKashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." Changchow, via Shanghai, China—"Care Southern Presbyterian Mission." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via "Chinkiang, China." For Hsuchou-fu—"Care Southern Presbyterian Mission, Hsuchou-fu, Ku, China. "For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Carbarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba."

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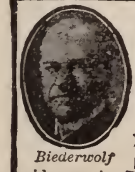


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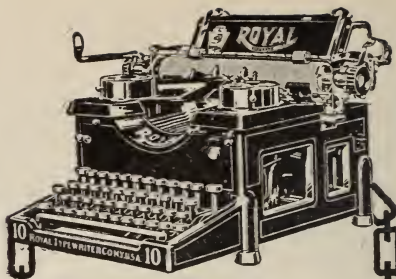


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